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A LETTER ON THE Anglican Church's Claims



BY THE
REV. INGRAM N. W. IRVINE, D.D.

Canon of St. Nicholas' Cathedral

WITH A
PREFACE

BY
THE REV. FR. DANIEL I. ODELL, B.D.
Rector of the Church of the Annunciation, Philadelphia

AND

APPENDICES

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THE RT. REV. GEO. F. SEYMOUR, D.D., LL.D.
Bishop of Springfield, Ill.

THE REV. RANDALL C. HALL, D.D.
Professor (Emeritus) of Hebrew, General Theological Seminary

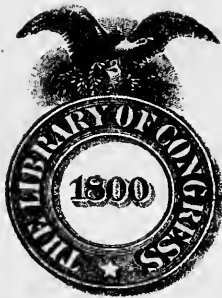
THE REV. WM. J. SEABURY, D.D.
Professor of Ecclesiastical Polity and Law in the General Theological Seminary

AND

THE HON. NICHOLAS N. DE LODYGENSKY
Imperial Russian Consul-General



ENGLISH DEPARTMENT
ST. NICHOLAS' CATHEDRAL
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PREFACE.

IN VIEW of the assembling of a council of the Holy Orthodox Russian Church for the recasting of its internal ecclesiastical affairs during the coming Autumn and the approaching Fourth Lambeth Conference of Anglican Bishops in 1909, it would seem pre-eminently fitting that the letter of the Reverend Dr. Irvine, "On the Anglican Church's Historical Claims, Doctrines, Discipline, Worship, etc.," written to his Grace, the Most Reverend Archbishop Tikhon of North America and Aleutian Islands, shortly after the reception of Dr. Irvine into the Priesthood of the Holy Orthodox Catholic Church, should be reprinted; with the earnest hope that the cordial relations hitherto existing between the two Churches may be restored and, further, that something definite and explicit may be done by the Bishops of the respective Councils which, under the controlling guidance of the Holy Spirit, will make for righteousness and the reunion of Christendom.

The unhappy position of the Protestant Episcopal Church, as an integral part of the Anglican Communion, in allowing herself to be constantly and continuously classified with the Protestant bodies which have no Historical Episcopate, and scarcely ever, as she should, fearlessly asserting her Catholic and Apostolic heritage, has

naturally permitted herself and the whole Anglican Communion to be grievously misunderstood by the Holy Eastern Church. And again, as Dr. Irvine most clearly points out, she has never zealously and unitedly "pressed her claims before the *four* Eastern Patriarchates" during the past "three hundred years." The English Church and her daughter churches, with the Protestant Episcopal Church, after drifting along all these years, apparently content with herself and in the self-depending knowledge of her own claims or, possibly, in a spirit of indifference as to what others may think or say of those claims, finds herself to-day in the unique and notable position where she alone, amidst the entire religious world, Catholic and Protestant, acknowledges and maintains her historical claim of Catholic heritage and Apostolic continuity. She has been unjust to herself, and her Episcopate is to-day receiving the due reward of their own compromising weakness and failure in not safeguarding the Priesthood of their own Church, which looks to them for perpetuation and protection.

In ordaining Dr. Irvine to the Priesthood of the Holy Orthodox Church, his Grace, Archbishop Tikhon, acted, as he was morally and canonically bound to do, in strict obedience to the canonical and ancient usage of the Catholic Church, and the ordination has not been held sacrilegious nor discourteous to the Anglican Church outside of one or more irresponsible Church newspapers and some individual ecclesiastics who wrote hastily and unfavorably of the action as doing harm to the cordial relations then obtaining between the Protestant Episcopal and Holy

Orthodox Churches. Even the Presiding Bishop of the Protestant Episcopal Church, the Rt. Rev. Dr. Tuttle, in his individual protest to the President of the Holy Synod, seems to have moved unadvisedly as judging the act of Archbishop Tikhon intrusive and tending to disturb ecclesiastical relations when, in fact, no inter-communion really existed at the time or had ever existed.

The act of Archbishop Tikhon in ordaining Dr. Irvine has fearlessly and clearly opened up all questions of difference between the Anglican and Holy Orthodox Churches and boldly brings the chief and leading issues straight before the Bishops of the Lambeth Conference and of the Holy Orthodox Russian Church.

Have the Church of England and her daughter churches, including the Protestant Episcopal Church in the United States of America, a valid, lawful and unbroken succession of ministers from the time of the Apostles, and do they explicitly hold and teach the Catholic view of Sacraments and true intention of making Catholic Priests?

The Roman Catholic Church denies, without condition, the truth of any such claims made by the Anglican Church, but has been irrefutably and successfully answered in the noted "Response of the Archbishops of England to the Apostolic Letter of Pope Leo XIII on Anglican Ordinations," dated February, A. D. 1897, and addressed to the whole body of Bishops of the Catholic Church. Yet it has not been followed up by any united organic action of the entire Anglican Church tending toward effectual inter-communion, and so long as the Anglican Bishops have not collectively and officially

pressed her claims for recognition as "part of the Historical Catholic Church," they cannot actively fault the Holy Eastern Church for not having full knowledge of her Catholic position; and until a conciliar and formal judgment and decision shall be given upon the facts at issue the Anglican and Holy Orthodox Churches will remain estranged and separated.

The opportunity for mutual investigation and explanation of all differences between the Anglican and Holy Orthodox Churches is greater to-day than ever, and he must appear blind who will not see the real bond of union now existing between the Churches made reasonably clear by the opportune and friendly letter of Dr. Irvine to Archbishop Tikhon on "the Anglican Church's Historical Claims," etc., in which he says:

"I would *not* do the Anglican Church a wrong. I would *not* any more than I would cut off this hand which holds the pen by which I communicate my thoughts to your Grace in black and white, withhold one truth or hide away one merit of which she glories. On the contrary, I trust my very frankness may be the cause of stirring up a spirit of interest on the part of the Holy Orthodox Church so that the Anglican claims may be fairly and quickly weighed and that the Saviour's prayer so far as the Anglican Church and the Holy Orthodox at least are concerned, may be fulfilled—'that they all may be one.'"

God grant it, in His way and time.

DANIEL I. ODELL.

Rectory, Church of the Annunciation,

Philadelphia, Pennsylvania.

Eastertide, 1906.

TO THE READER.

The calm consideration of the points raised in my letter to His Grace Archbishop Tikhon and the acknowledgment of the fairness with which they have been presented, together with the call for the letter itself from those dwelling in far distant lands as well from those near by have been the primary reasons for its republication.

However, there are other reasons. "Church Unity" is a necessity. It is a duty. But how can we have it?

The different Protestant bodies can easily unite, for neither has, much less deems necessary, an Historic Episcopate. They can form a confederation at any moment and work in more or less harmony on some general principles.

The Historical Churches in their present divided state find the task very difficult, and for these causes :

1. The Roman Patriarchate's monstrous claims. Supremacy, infallibility and other unscriptural and unhistorical doctrines are absolute barriers in the way. Her idea of unity is that of submission to her supremacy full and complete and an acceptance of all her additions to the Faith.

2. The individuals or Church which should accept such claims would deny the Faith, Order and Practices of the Apostolic Church down to the end of the eighth century, and besides would, in accepting the Papal pyramid of

errors founded on presumption and perversions, encourage her in her pride and pretenses. At present no part of the Historical Church of Jesus Christ could unite with Rome and be true to the Saviour's teaching or that of His holy Apostles and the Fathers of the Early Church.

The difference between the Holy Eastern Church's method of unity and that of the Roman is that which lies between the meaning of the words "*Co-ordination*" and "*Sub-ordination*."

The Holy Eastern Church desires union on an honorable, historical basis, namely: that each National Church should maintain her own national Customs, Ritual and Liturgy, but at the same time confederate with the *four* Ancient Eastern Patriarchates and the different National Churches which are in union with them. She neither desires nor suggests any superiority over other Historical Churches. She asks alone *Dogmatic Unity and Ecclesiastical Co-ordination*.

The Roman Church, on the other hand, demands "*sub-ordination*." She recognizes no equal. She claims, notwithstanding undoubted, overwhelming apostolical and historical evidence to the contrary, to be the whole Catholic Church. She indeed has been the mother of schism from the first. She to-day is an *ecclesiastical maniac* which, though but a sister Patriarchate to the four great and Ancient Patriarchates of the East, Jerusalem, Antioch, Alexandria and Constantinople, three of which antedate her in existence, is subject to the hallucination that she is their mother. She hides away the truth with the shrewdness of those who have a disordered brain, viz.,

that St. Paul had as much to do, if not far more, with her foundation than St. Peter; and that in no way, therefore, can she set up claims of superiority over Churches planted by him and other Apostles, and surely not over that Patriarchate of Jerusalem over which presided no less a saint than St. James our Blessed Lord's brother after the flesh.

But while I speak thus in reference to the Roman Church or fifth Patriarchate, I am only criticising her pretensions—pretensions kept alive by an Italian Pope and an Italian College of Cardinals, men who thrive on the credulity of the deceived and revel in the wealth which the pious of foreign lands pour into the Vatican Treasury, while their own children are too often supported in the Almshouses of the several States and Kingdoms.

I am *not* criticising her priesthood or her children. I am dealing with principles and not men. Her clergy, so far as the British Empire and the United States are concerned, have no superiors. They are as a class magnificent men, noble, selfsacrificing and pious. They, too, are broadminded, abreast with the age in learning, and purely democratic in their ways. If the Italian curia were not so perfect a system as it is, if it were not so terrible in its methods of crushing, we could well look for signs of unity in the Anglo-American Roman Church, but at present, under the guise of love for the clergy and the faithful, Italy holds them as in a vise by means of Vicars Apostolic, etc.

There remain, therefore, but those four Ancient Patriarchates, the Church of Russia, those other great Ortho-

dox Churches confederate with them and that Historical Church known as the Anglican, which can at present fulfil our Lord's prayer by entering into such a state of confederation as will in no way deprive either of national freedom and independence, yet cement them one and all into *Dogmatic Union*. The Confederation of the Holy Eastern Church has already this union. The settlement now must be between those Churches of the East and the Anglican Communion. *It ought to take place without delay.*

I take issue with all of those of the Anglican Church who speak of themselves as "being in the providence of God in the Western Patriarchate." (They are an unconscious Romanizing party.) That Patriarchate *never* as an universally acknowledged fact extended farther north than the city of Milan. The Ambrosian Liturgy which is sung in the Cathedral of St. Ambrose, Milan, once a year is a witness to this fact. But granting Rome the whole of Italy, all beyond that was procured by encroachment on account of the political knavery of mediæval kings and other weak creatures and the ecclesiastical pride of popes, based upon the distorted language of the Church Fathers in an age which had no means of proper investigation and criticism.

The Anglican Church is *Eastern in her origin, Eastern in her Liturgical foundation, Eastern in her appeal to antiquity at the time of the Reformation in the sixteenth century*. She could well to-day be a Patriarchate of her own, making herself the seventh—Russia being the sixth. *Why not?*

Careful consideration will prove that already there is almost Dogmatic Union between the Holy Eastern and Anglican Churches. All that is necessary to make it apparent is for both great ancient divisions of Christendom to realize the awful responsibility resting upon the shoulders of each to hasten God's Kingdom and fulfil Christ's prayer "that they all may be one." The Anglican Church will surely admit that at the time of the Reformation and on subsequent occasions she had not so much regard for the way of expressing herself dogmatically so as to keep in touch with the East as she had to appease ultra Protestants.

You will say that there is much more than this. Let me tell you that there is not. I will give you a proof of my words.

I, personally, a student trained in the most distinguished Theological Seminary of the Anglican Church, find that as I had been taught by Anglican Professors hold the actual doctrines of the Holy Eastern Church. I never as an Anglican Student or Priest shaded those views with either Roman or Protestant colors. I had ever kept close to the line of doctrine as taught me by the Rev. Dr. Morgan Dix, in Trinity Church, New York City, as a boy, and in the General Theological Seminary as a student. To me, who from childhood was an Anglican and who now is a son of the Holy Eastern Church I see no irreconcilable difference between the actual doctrines of both Churches. Two authorized committees composed of a few frank men from each side could draw up articles in a few days on the basis of which the Anglican Church

in her Convocations and Conventions and the Holy Eastern Church in her Synods and Councils could come to a very clear understanding, and in the providence of God in a short time confederate with one another.

I consider, therefore, my own Confession the best explanation of the Anglican Prayer Book. "Why, then," you ask, "did you leave the Anglican Church?" My answer is because: First, the Anglican Church is not the true platform of unity. She is too political and diplomatic, always compromising for expediency and shading like a chameleon to attract each Protestant Sect.

Second, because the Anglican Church while she teaches the true Faith as to the Creed and Sacraments still permits the objectionable words to remain in the Nicene Creed, Liturgy and Articles.

Third. Because she allows her Bishops in some respects to be more papal than the Pope of Rome and gives to her laymen the casting vote in Doctrine, Discipline and Worship.

Fourth. Because I can do more good for Jesus Christ according to the dictates of my conscience, and for the Unity of Christendom in the Holy Eastern Church than in the Protestant Episcopal. Yet in saying all of this I speak in the frankness of love for my Anglican brethren.

Fifth. Because the Holy Eastern Church says just what she means; and means what she says.

Sixth. Because all of her Priests and children have but one mode of conducting worship and believe exactly in one interpretation of the Sacraments.

Seventh. Because God the Holy Ghost, on the morning

of Whitsunday, 1905, in St. Mary's Church, Philadelphia, of which the noble Rev. A. J. Arnold, M.A., is Rector, in response to my soul inquiry, "Lord, what wilt thou have me to do?" commanded me in an irresistible way, "Go and work for the Holy Eastern Church." And I was obedient unto the voice.

This is my answer.

If, therefore, a catholic-minded Rector and catholic-minded Professors taught me "the Faith once for all delivered to the saints," in the Anglican Church—and I have never been accused of heresy—there is, so far as my individual self is concerned, dogmatic union between the Eastern and the Anglican Churches.

The noble attempts on the part of a few faithful and Christ-obedient men for the last fifty years to bring about a reunion between the Holy Eastern Church and the Anglican have been met with too much indifference. It is only now that since something has happened as the result of unhealed schisms a hue and cry has been raised on the part of some, who by raising it have only magnified the guilt of their spiritual fathers for not having brought around such an intercommunion as would have prevented the necessity of such an act, that this lack of union is appalling in its consequences.

The Almighty has awful and signal ways of rebuking those who are indifferent to His Only Begotten Son's teaching. Let us, then, wake up to a sense of our duty. Let us forget men and consider principles. *The very rebuke of God speaks of the nearness of His Presence and the severity of the chastisement His great love for His*

Holy Church that she might see the bad consequences of schism. Thus God spoke to the Protestant Episcopal Church when I was received into the Holy Eastern Priesthood.

To be still more fair and to show the magnificent love and liberality of the Russian Holy Orthodox Church in the United States, as impressed by her Chief Prelate, Archbishop Tikhon, I have, as a Priest of that Church, invited some of the grandest and most trustworthy characters in the Anglican Priesthood to speak for their Church. I had nothing to fear in doing this. Truth can never suffer by being preached. All shades of true churchly opinion in the Anglican Church are represented by the writers. Western Catholicity as taught in Racine College in the days of the great De Koven and in Nashotah Seminary is borne witness to by that broadminded, learned, brave and holy priest, the Rev. Fr. Daniel I. Odell, B.D., Rector of the Church of the Annunciation, Philadelphia, who has been kind enough to write the Preface to my letter. That spiritual father of many Bishops, the Rt. Rev. Geo. F. Seymour, D.D., LL.D., Bishop of Springfield, Ill., who for years was the honored and great Professor of History in the General Theological Seminary and also the Dean of that Institution, and who to-day in his declining years is the noblest witness of Anglican Catholicity in the Episcopate of the Protestant Episcopal Church, has given an article on Henry VIII. and the Church of England. The Rev. Randall C. Hall, D.D., Professor Emeritus of Hebrew in the same Institution, who with Bishop Seymour stood for Catholic Doc-

trine, Discipline and Worship as brother Professors, a man to whom all of us who have had the honor of studying under, look back with love and veneration, has furnished me with a concise article on the doctrine of the Sacraments as taught by the Anglican Church, while the Rev. William J. Seabury, D.D., Professor of Canon Law in the General Theological Seminary, has written on Anglican Jurisdiction, etc. No name could be more felicitous in the consideration of reunion than that of Dr. Seabury, he being the great-grandson of the first Bishop of the United States, the Rt. Rev. Samuel Seabury, D.D. The same catholic and conservative spirit, coupled with a loving heart and great learning, which Bishop Seabury and the succession of Seaburys in the priestly line have possessed, are the inheritance also of the writer of this article on jurisdiction. (The shortness of time before publication on my part and the "unusual press of duty at this particular time" on the part of the Rev. Morgan Dix, D.D., D.C.L., the great and revered Rector of Trinity Parish, New York, rendered it impossible for him to write on a special subject. His article would have been read with interest. At some future time we may have it.)

I feel very gratified that I am permitted to copy from the New York Tribune of June 2 a letter written to the editor of the same, under the caption "Suggestions Looking Toward a Reunion," by the Hon. N. N. De Lodygen-sky, Imperial Russian Consul General in New York City. The writer of this letter has greatly at heart "Reunion." There is no man, as a layman, who has a wider and more

thorough knowledge of historical and doctrinal subjects bearing upon this point and in fact upon the whole range of topics akin to reunion. Many of us of the clergy could learn at his feet. His humble and loving spirit has endeared him to all who have met him, while his warm and gentlemanly manner of approach is a welcome in itself to those who visit St. Nicholas' Cathedral, where he serves as Senior Warden.

I have had these articles bound up with my letter, so that the Holy Eastern Prelates may hear from one of their own sons as well as from the honored sons of the Anglican Church the whole truth in reference to her historical status and that also the Prelates of the Anglican Church may feel it a duty to press their claims toward the obvious conclusion, viz.: that of intercommunion.

All else in this matter I must humbly leave to God, the Holy Ghost, excepting it be that of holding my pen ever in readiness to write for that for which the Saviour so earnestly prayed: "That they all may be one as Thou, Father, art in Me and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."—St. John xvii. 21.

For any one who may desire to read up on the steps taken by the Protestant Episcopal Church toward intercommunion with the East through the Russian Church he will find the Reports, etc., in the Journals of the General Conventions (Protestant Episcopal Church) of 1862, 1865, 1868, 1871, 1874, 1877, 1880 and the personal report of the Rt. Rev. Dr. Grafton in the Journal of 1903. There is also very much interesting matter on the subject

of union to be found in what is known as the Papers of the Russo-Greek Committee. But it seems to me that there has been more of the feeling of the pulse of the Holy Eastern Church on Doctrine than the positive, outspoken request to the Russian Holy Synod, the Patriarchs and the Metropolitans that a committee be appointed on the part of the Holy Eastern Church with power to act. Now that the Russian Church is to have a Council and to elect, it is hoped, a Patriarch, a better opportunity will be offered for both her and other Churches confederate with her to hear the Anglican appeal. It is therefore up to the Anglican Bishops.

I have compiled a work for the use of the laity in which is reprinted the Russian Holy Orthodox Catechism on the Creed by the Metropolitan Philaret and also an explanation of her services and vestments, by Archpriest Smirnoff, etc. They may be helpful to the clergy as well as to the laity who may not have access to such fundamental principles tending toward unity.

Another work which will tend toward bringing about a better understanding is the new version of the Russian (Holy Eastern) Liturgy and other offices just translated and now being printed. It will appear in form and dress similar to that of the Book of Common Prayer of the Protestant Episcopal Church excepting that it will have notes and illustrations. The work has been under the watchful eye of the Very Rev. A. A. Hotovitzky and its real merits as a valuable Liturgical work as well as a witness in the English language to "the Faith once for all delivered to the Saints" must be ascribed to his painstaking-

ing and interest, both as a Liturgical Scholar and Theologian.

At present the Liturgy is said on appointed week days in English and the Vespers regularly on Sunday nights. When the translation of all the Services in a handy form appears it will be most helpful to English worshipers and be of great service to the American born members of the Holy Orthodox Faith.

I. N. W. I.

Pentecost, 1906.

A Letter on The Anglican Church's Historical Claims, Doctrine, Discipline, Worship, etc.

To The Most Reverend Tikhon, D.D.

Archbishop of North America and the Aleutian Islands

YOUR GRACE:

Now that much of the excitement is over; and those who have written bitter, foolish and untruthful statements in reference to my reception into the Holy Orthodox Church and Ordination to her Priesthood have found but little sympathy from respectable people or the great conservative portion of the Protestant Episcopal Church, it may be just as well for me to speak, tenderly yet honestly, concerning the Anglican Church in general and her daughter the Protestant Episcopal Church in *particular*.

My object for doing this is three fold, viz.:

First: I know that your Grace is a warm advocate of the unity of Christendom, and that in your heart you

have great respect for the Anglican Church, her Bishops, Clergy in general and Laity.

Second: I am aware of the great pain it has given you that men of narrow views, of uncertain respectability, "wise in" their "own conceits," who have had at their command Church weekly papers, have poured out vituperation and made unbecoming assaults not knowing that you were acting within the provisions of your own Canonical Law. Their ignorance of the Russian Orthodox Church in particular, and the Holy Eastern Church, excepting in a general way, may be an excuse for misunderstanding your Grace's acts, but there is no palliation which can be offered for their vulgar attacks upon you and the Russian Church, and, in fact, the entire Holy Orthodox Church. Indeed these men have become the laughing stock of right thinking people for they have claimed national jurisdiction for the Protestant Episcopal Church to the exclusion of the Russian Orthodox Church *forgetting* that the same argument would wipe out the millions of the Protestant sects which have emigrated to the United States, as well as those of the different nationalities who make up the Roman Catholic Church in this Country.

The United States happens to be one country where no church is recognized, however numerically great, or influential, as having exclusive national jurisdiction. This Government recognizes no Established Religion. Her Chaplains in Congress are elected from no special Church or Sect. The second paragraph of the "Declaration of (the United States') Independence" begins this wise:—

"We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," etc.

The Protestant Episcopal Church recognized this religious equality, for in her Preface to her Book of Common Prayer, page VI, she plainly says: "When in the course of Divine Providence, these American States became independent with respect to civil Government, their ecclesiastical independence was necessarily included, *and the different religious denominations of Christians in these States* were left at full and equal liberty to model and organize their *respective Churches* and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of this country."

Each emigrant to the United States is entitled to his religious views, and the State wherein he makes his home, though he be not as yet a citizen, will protect him from molestation in his house of worship, and this even goes so far as to a worship of another than Almighty God so long as his cult is not contrary to the Laws of the State, or the Constitution of the United States. In fact, the United States is *the one field in God's universe where all creeds and parties can look each other in the face*; where there need be no jealousies excepting those of provoking one another to good works; where the Unity of Christendom can be best promoted; and where the Historical Churches of Christendom should put forth their best efforts and unmistakably set forth their teachings and

proclaim their creed so that the gathering nations on this magnificent Civil Platform may have an opportunity to know the reason for the sad schisms; and the true lovers of Christ and His One Holy Catholic and Apostolic Church, however now divided, may strive by all that is within their power in the spirit of love and truth on one common missionary field to fulfill our Blessed Lord's Words "that they all may be one."

Third: The Anglican Church, and of late a representative of her American daughter, in much earnestness having made overtures to the Russian Orthodox Church to consider her claims to recognition as an integral portion of the Apostolic Church, it may be no harm for one who has been born in that faith and has well nigh thirty years possessed her Holy Orders of Priesthood to touch upon her Peculiarities, Claims and Doctrinal aspects as well as Ritual. I believe a study of her internal structure and the causes of her influence, etc., may help toward understanding her the better. I know how ready and willing you will be to help the good feeling to exist which may pave the way for unity. Yet I realize the fact that, and therefore I write, *simply her claim that she has a valid ministry is not sufficient to bring about unity.* The Roman Church has a valid Priesthood, but there is still no unity between her and the Holy Orthodox Catholic Church. Doctrine, Discipline, and Worship may one, or all come in the way of preventing true unity. Even if the Anglican Ministry were recognized to-morrow there would be a long distance between both Churches so far as perfect Doctrinal harmony was concerned. It may

be in the providence of God, *and I firmly believe it*, that my reception into the Holy Orthodox Church and Ordination in obedience to the canonical usage of the Eastern Church will do more toward hastening reunion than impairing it. If indeed pride on the part of some Anglicans has been wounded, it shows that their spirit of Christian Love has been less dominant than a desire for recognition of Ministerial Orders. Indeed, as I have said on another occasion, "they have mistaken the hospitality and courtesy of the Russian Church Authorities in Russia for recognition of their ministry;" and, the fact that equal courtesy has been extended, in some quarters, to representatives of the Russian Church by the Authorities of the Protestant Episcopal Church and accepted, has been interpreted as *an acknowledgment* of a general understanding on doctrinal points between the two churches as to all matters in controversy. Herein lies, perhaps, the ground work for criticisms. It is well that at least this superfluous idea of union has been swept away.

Now that there is an understanding that *courtesy* on one side or the other *is not unity*, let us begin over again, and still be courteous, and, above all, *filled with love*.

In the course of thought which I am now about to take I beg of your Grace to consider that I am going to follow a method of my own in the treatment of the subject before me. I mean to emphasize certain points and therefore, by almost displacing them from the order in which another would smoothly put and write them, I will gain the object which I, at least, have in my own mind, and which is very dear to my heart, viz.: to give to the Angli-

can Church all honest credit and to help the Holy Orthodox Church to see her in the light of one who, in love, is honestly pleading her cause though in no way hiding some of her faults.

I am aware that around my head the fiercest battles and storms have raged and that your Grace, who has felt that God's will was to be considered rather than the fleeting praises of men, has been assailed unmercifully for my sake. But these things have come out of it all, viz.: the *grandeur* of the Russian Gentleman and the *Christian forbearance* of the Holy Orthodox Church's Chief Prelate. Americans, who are quick to perceive all things, have been persuaded that the Russian Christian Gentleman and the Holy Orthodox Faith are some objects worthy of supreme respect and study. Far and wide your Grace's act has been commended. The millions of citizens who have formerly shuddered at Protestant Episcopal injustice toward me though they know you not, say: "Archbishop Tikhon must be a noble man." There is a great under current of respect flowing on with a mighty force which, like every secret power that is good, will produce in time God-given results. "*A little leaven leaveneth the whole lump*"—Gal. v. 9.

And now to my subject.

THE CAUSES OF ANGLICAN INFLUENCE.

An Eastern mind may feel somewhat surprised that a body of Christians only consisting, all told, of about thirty millions should have such wide influence in the world. The Anglican Church, to-day, is not as large,

comparatively speaking, as some of the ultra-Protestant sects which have sprung into existence since the Reformation in England, or the Ecclesiastical Revolution in Europe. The Protestant Episcopal Church in the United States has only about 808,000 members, yet the population of this country is about 84,000,000.

You will observe that I speak of the religious upheaval in England in the sixteenth century as a "Reformation" and that which took place on the Continent of Europe as a "Revolution." My reason for so speaking is that I may deal in a most honest way with the Anglican Church and give her side, though briefly, of the war which she has had to wage with the Roman Church,—a side which Rome has always overclouded with misrepresentation arising either from prejudice or ignorance.

There is a fundamental cause for Anglican aggression and influence. The British kingdom is composed of *four* separate nations, viz.: the English or Anglo-Saxon, the Irish, the Scotch and the Welsh or old British.¹ These nations have intermarried more or less. Taken as separate nations or as a body politic they possess more largely than any other people the wide-awake elements which prompt progress in things spiritual as well as those which are temporal. Wherever the British flag floats there, standing side by side, in her Army and Navy, in her Established Church or in her business life, are men

¹NOTE. It is thought that the Irish and Highland Scotch were originally the same people. The Gaelic spoken by the Scotch Highlander is the same as Erse spoken by the Irish. The Picts were Celts and were akin to the Welsh rather than to the Gael. The Students' Hume's History of England, page 17.

who have running in their veins strains of English, Irish, and Scotch, or Welsh blood.

These different nations have a preponderating numerical strength in the United States over other nations of the globe coming to her shores. It would seem, too, that though the United States may be justly called "The American Nation," and while containing largely peoples from all over the earth, yet the historian Green rightly speaks of her as "The Greater England" for, indeed, the individual characteristics of each of the four nations which make up the British kingdom may be found remarkably apparent in American-born citizens. This accounts for the striking intellectual, civil, business and religious progress of the United States. And it must be noted also that all languages or tongues become dead, as it were, in an incredibly short time after foreigners have come to the United States, particularly so, if those who speak other than English mix with those who alone use it; while sons of different nationalities in a few years—five or more—become enthusiastic citizens of a nation Anglo-Saxon and Celtic in her origin and institutions. If we but dwell a little on this last point we must confess that there is something impregnating and magnetic in the influence of the fourfold national combination to which we have referred.

Now there have been two great instruments in the hands of the British kingdom which have, more than her temporal strength, helped to influence the western world and the peoples of the East with whom she has come in contact. She has two sublime, religious classics—the

English *Book of Common Prayer* and the *English Bible*. The prefaces² of both books are worth reading. Indeed without the aid of any other book of explanation or commentary the Book of Commn Prayer to the English speaking world has become a companion volume to the Bible. Great Britain is pre-eminently a Christian government, and the four nations which are her central forces vie with each other in Christian zeal and holiness.

THE CHURCH OF ENGLAND AND HER DAUGHTER-CHURCHES.

The Anglican Church though being only now the Established Church of England and Wales—a very small part of the British empire—still retains by numerous spiritual cords and powers influence over her Colonial daughters so that even after years of existence in lands far distant, the daughter Churches are spoken of as “The Church of England,” though they may each have an organic name and independent ecclesiastical government.

There are, however, two notable exceptions, viz.: “The Church of Ireland” and the “Church of Scotland.” (The *Established* Church of Scotland is Presbyterian.) But when people desire to draw a distinction between the “Church of Ireland,” and the “Roman Catholic Church” in Ireland she is called by the name of “The Church of England.”

²I refer to the Preface of the King James' or Authorized Edition of the Bible. The American Bible Society has removed this Preface, and so has the Protestant Episcopal Church, from her edition set forth by the General Convention of 1903. This is indeed a gross wrong.

It is strange but a historical fact that there never, perhaps, would have been any subserviency on the part of the Early Irish Church to the Papal See, but for England. Henry II, King of England, 1155 A.D. coveted Ireland. At that time Adrian IV, the only Englishman that ever occupied the Papal Chair, fell in with Henry's desire so as to accomplish his own ends and thereby increase his ecclesiastical tax (Peter Pence). He, therefore, issued a Bull in which he assumed that to St. Peter were given the Isles of the Sea and thereby he, as the alleged successor of St. Peter, gave his blessing to Henry's invasion.* Within six months of Henry's occupation of Ireland, in the city of Cashel at an assembly of Bishops and Clergy, he had enacted a law that "all things shall in future in all parts of Ireland be regulated after the model of Holy Church, and according to the observances of the Anglican Church." (The Anglican Church was at this time in bondage under the Papal See.) Thus was abolished the independence of the National Church which was noted originally for her learning, piety, numerous saints and missionaries.⁴ In after years when the Reformation took place in England, though indeed Ireland followed in the train of England, yet the cruelties and wrongs which the Irish people suffered from the English government gave

*Plouden's Historical Review of the State of Ireland. Appendixes Nos. 1 and 2.

⁴Pope Alexander III confirmed the former grant. He seems very ignorant of the real state of the Old Church of Ireland for he speaks of her as "that rude and disordered Church." He, of course, took his key note from Henry II, for Rome never until his reign had jurisdiction over the Irish Church.

the Church of Rome ample opportunity to hear the Hibernian cry and step in and maintain a schism which to-day in numbers is larger than the lawful and historical "Church of Ireland." *

"The Church of Scotland" is generally spoken of as the "Episcopal Church of Scotland" in contra-distinction to the Established Presbyterian Church.

After the American Colonies had declared their independence, by some peculiar course of events, whereby the Church of England had to assert both her *protesting character against Rome* and her *apostolicity against Sectarianism*, she assumed the title "The Protestant Episcopal Church." This name, while it has gathered into her fold thousands from the different sects of Protestants, yet it has hindered her much in Catholic progress, for it has been like a load of lead tied about her neck, and has been the cause of more explanations, at times, than the Apostles' Creed, or some of her "Thirty Nine Articles."

THE DIFFERENT NATIONAL EXPLORATIONS BROUGHT THEIR OWN CHURCH ORGANIZATIONS.

Here we may well introduce a fact and that is this, that the country now covered by what is known as the United States was originally peopled in different sections by those who differed in religious beliefs. The New England States were chiefly Puritan (congregational in gov-

*Historical Sketch of the Church of Ireland, by Rev. Arthur W. Edwards, M.A., in Essays on the Irish Church.

ernment). The Louisiana and Mexican^{*} Purchases, etc., and extreme southern districts were occupied by Roman Catholics. The Middle States by adherents of the Anglican Church and Continental Protestants of numerous shades of opinion as well as Presbyterians and Methodists from the British Islands. There *never* was a time, therefore, when the Anglican Church or her daughter "The Protestant Episcopal Church" had exclusive jurisdiction in North America.

The folly, presumption, and ignorance of the editor of "The Living Church," "The Church Standard," etc., and some more of those whom a little learning has made ridiculous can be clearly seen when we consider how the different shades of Christian belief and practice both Anglican, Roman and Protestant made up the original Religious Life of the United States. In fact each nation which made a discovery in this western continent brought its own Church, and as in the case of the Puritans, too often drove out and persecuted all who were not of their religious persuasion. The Anglican Church had to battle for existence like the rest, and, perhaps, on account of having been once the Established Church of England had a harder climb up the hill of fame for the reason that much prejudice was against anything that flavored of the British Kingdom against which the colonies had rebelled.

^{*}The Louisiana Purchase was consummated between the French and United States agents, April 30th, A.D. 1803.

The Mexican Treaty was concluded in the winter of A.D. 1847-48. (Feb. 2.)

THE RUSSIAN ORTHODOX CHURCH'S LEGAL AND CANONICAL
COJURISDICTION.

The Russian Orthodox Church, therefore, has a claim equal to the Roman Catholic Church of Louisiana or New Mexico or the Anglican Church in the United States. For, as Dean Hotovitzky well pointed out, the Russian Orthodox Church occupied Alaska and was swept into the great religious current which makes up the Christian Church of the United States by means of the purchase of that northwestern territory by this government from the Russian Empire.

The United States has of late added millions of Roman Catholics to her body politic in the purchases she has made. The Philippine Islands, Porto Rico, etc., knew of no Anglican Church as having had any tangible existence in their midst until after the Spanish war. Yet the Protestant Episcopal Church is content to step in and, like the different sects of Protestantism, follow the flag, and not only try to care for her own people, but also take all others under her ecclesiastical wing who may feel more satisfied there. I have not heard of any protest coming from Rome for she understands the political doctrine of the United States that neither Pope nor Protestant has all to say. The rule here is "live and let live."

It is too late in the day then for the Protestant Episcopal Church to order off the Russian Church. She ought to have begun her protest if ever against the purchase of Alaska, and given for her absurd reason that that would endanger her (the P. E. Ch.'s), title to universal national jurisdiction by gathering into the Union a

territory which had as a church, one holding the Holy Orthodox Faith. Aye, indeed, the faith which gave to England and the world the truths so fondly cherished by all who name the name of that Christ Who was born, Who taught the Gospel, suffered, died, rose and ascended into heaven *in the East*, and from the little spot Palestine, which is pre-eminently and ecumenically decreed as being owned by the Holy Orthodox Church from which all other Churches have taken their rise, their truth, and their true light.

ANGLICAN CLAIMS.

The Anglican Church claims to be the Catholic Church of England and in no way, shape or by pretense will she permit that claim to be disturbed in what is known as England and Wales where she is established by law. The Church of Ireland claims Apostolic right to her jurisdiction in Ireland, and the Church of Scotland, though feeble yet still in healthy growth, in like manner proclaims her right to such a heritage in that land. Each National Church claims to be an integral portion of the Catholic Church.

Traditions give as founders of Christianity in Britain amongst many others *Joseph of Arimathaea* and *St. Paul. Clemens Romanus* (Bishop 92-101) is the authority for the statement that *St. Paul* traveled to the bounds of the West. If this be so then he must have preached in Britain, for that country and the adjoining islands were known in the days even of Solomon as the "Tin Islands." *Theodore* refers to St. Paul as bringing salvation to the

"Isles of the Ocean." Bede, an early English Church historian, claims that Lucius sent to Eleutherius, Bishop of Rome, A.D. 137-199, for instructors.' *Tertullian* (A.D. 150-200) tells us that "even those places in Britain hitherto inaccessible to the Romans were subdued to Christ." *Origen* (A.D. 240) says: "The power of God our Saviour is even with them in Britain who are divided from our world." In the year 305 the British Church gave to the Holy Catholic Church the celebrated martyr, St. Alban, who was an officer of the Roman army in Britain.

Historians inform us that Christianity was introduced into Britain at an early period, some stating as early as A.D 69, others in the first part of the second century, still others in the second half of the second century. But be that as it may as to the exact date, Britain accepted the Christian Religion in either Apostolic or Sub-apostolic days and long prior to any of the noted councils or synods of the East or West. It is a recorded fact even by Roman Catholic Historians' as well as others, that British Bishops took part in the Council of Arles in France held in the year A.D. 314. We have even their names given, viz.: Eborius of York, Restitutes of London and Adelfius of Lincoln. The name of one of these prelates appears among the signatures attached to the Synodical Letter.

'Rome lays stress on Bede's statement to prove Roman origin for the British Church as well as Papal supremacy. This is too weak a plank on which to erect such a great structure.

'History of the Christian Councils to A.D. 325, by Hefele (R. C.)

And there are those who tell us that even British Bishops were delegates to the Council of Nicæa, A.D. 325⁹.

ST. AUGUSTINE'S MISSION.

There is no trace of the slightest assumption of supremacy on the part of the Romish Church over Britain down to the year 596 A.D. and there was no attempt made to overthrow the lawful spiritual authority of that country by St. Augustine, who had received his episcopal orders in France 597 A.D. though delegated as a missionary by Gregory, Bishop of Rome, to assist the Old British Church to convert the Saxons (who had almost annihilated her and driven out the Britons from their homes). St. Augustine became the first Archbishop of Canterbury, but the mission which he had established had died out in about a hundred years and never had extended far beyond the limits of Kentshire and Essex in the south of England.

Augustine worked in comparative harmony with the British Bishops after he had been informed by them that they neither had been under the Pope of Rome nor would they be now. The Liturgy of the British Church was Gallican¹⁰ coming to them as it is thought by some from the Ephesian Liturgy through St. Irenæus who was Bishop of Lyons in Gaul 177 A.D. Yet it is clear that they had a Liturgy earlier than this date. If, indeed, the Church of Britain had a Roman origin the Liturgy nat-

⁹Rev. C. A. Lane, *English Ch. History*, Vol. 1, p. 17, etc.

¹⁰*Preface* to the Prayer Book Interleaved by Campion and Beaumont, 1869.

urally would have been that of St. Peter or the Roman and not that of Eastern origin. But this fact is too well established to provoke controversy. The conversion of Scotland and Ireland to Christianity is certainly of British origin; and long after England had accepted Romish doctrines and discipline as well as worship, Ireland maintained her independence and purity of faith, which is a proof of the British Church's early independence.

THE ENGLISH REFORMATION.

The encroachments of the Roman Church were always resisted by the English Church from the very first and this resistance toward the sixteenth century must have been very strong.

The Church as a whole must have been prepared for Reformation and liberation from her ecclesiastical yoke, to so successfully free herself in one moment, as it were, when she took advantage of Henry VIII's quarrel with the Pope of Rome to once for all rise up to her ancient prestige as a National Church, recognizing alone, in things spiritual, Christ as Head of the Church without the intervention of any human Vicar in Rome. The Convocation of Canterbury, March 31, 1534 A.D., and that of York on May 5, 1534 A.D., declared these words (and the Universities and the Clergy throughout the English realm gave without any difficulty their assent to the same) "that the Bishop of Rome has no greater jurisdiction conferred on him by God in this kingdom of England than any other foreign bishop."¹¹

¹¹ J. H. Blunt's History of the Reformation.

The Irish church followed the Church of England in the work of Reformation, but in the reign of Edward VI the neglect of having the Prayer Book printed in Gaelic as well as in English became a sore obstacle in the way of spreading the teaching of the Reformed Church. However, in the reign of Elizabeth all the Irish bishops excepting two accepted the Reformed Faith.

The Scotch Reformation took a purely Calvinistic turn under John Knox. Sacrilege and murder as well as vile and abusive language were pre-eminently characteristic of it. Cardinal Beaton was murdered and Mary, Queen of Scots, slandered unmercifully at a later period. Even the attempt of England to restore the Reformed episcopate in later years met with bitter opposition and those who had been sent were disrespectfully treated and driven out. The present Episcopate of Scotland has won its way, but not as the head of the sect founded by John Knox. It does not even occupy the cathedrals or ancient church property. Presbyterianism, as an established church, claims these.

Though an attempt was made during the reign of Queen Mary through the efforts of that wise ecclesiastic, Cardinal Pole, to bring back the English Church to full and perpetual obedience to Rome, the thing failed to be accomplished. The Council of Trent adjourned during the reign of Mary. Her death, and shortly afterwards that of Cardinal Pole who was Archbishop of Canterbury passed the succession to the throne over to Elizabeth and the Church into the hands of the lovers of Reformation.

ANGLICAN CLAIM OF CONTINUITY.

The Anglican Church claims that she has not violated one Catholic principle in the work of the Reformation. She falls back on the VIII Canon of the third Ecumenical Council (Ephesus) to show that she had a right to cast off the supremacy of the Pope of Rome, believing as she does that St. Peter had no greater spiritual power or jurisdiction granted to him by our dear Lord than any of the other Apostles. She finds in the case of Naaman the Syrian a type of herself and her relationship with Rome, i. e., that as Naaman was a man of perfect health and existed before his leprosy he continued to be the same person subject to the disease and when he was cleansed from the leprosy he was none other than the Naaman before he had been afflicted. In like manner the Church of England lost nothing of her identity during her spiritual sickness arising from the errors of Rome, much less when she threw them off and became spiritually healthy again in A.D. 1534. Still it strikes me queerly that she retained the "filioque" in the Nicene Creed which was purely a Western papal interpolation of the Council of Toledo, 589 A.D. and in strict violation of the third General Council. She has *not* so far freed herself from Rome, but is in bondage and has given quasi consent to the fact that Rome can add to the faith without consulting the Holy Eastern Church and is higher than the General Councils. She further claims that she has retained all the essentials of an integral portion of the Holy Catholic Church, viz.: the threefold ministry: the Sacraments, the

Ritual, Ornament and Vestments. But herein lies the field for controversy. Rome has questioned her ministry claiming that the Ordinal of the Prayer Book of Edward VI and also of Elizabeth was defective, etc.

THE ROMAN CHURCH'S EXCEPTIONS.

In a general way I will put briefly Rome's real objections to Anglican Orders, as given by Haddan¹² and answered by him also.

1. England dropped some of the ancient ceremonies connected with ordination.

2. England omitted certain words in the form of ordination, e. g., that between 1549 and 1662 the words priest and bishop did not occur in the actual form of ordaining.

3. England restricted herself to words insufficient in themselves to express the office of priesthood.

4. Passing over all objections the orders are claimed to be invalid because of England being charged by Rome as guilty of heresy and schism.

5. The denial on the part of the Anglican Church of the Eucharistic sacrifice and a certain formal absolution, etc., which infers the denial of the doctrine of Intention.

6. The lack of jurisdiction from a rightful source.

Leo XIII under the influence of the unwise and hasty Cardinal Vaughn, Roman Archbishop of Westminster, who furnished, it is supposed, the arguments against English orders, issued a Bull declaring them invalid. The two Archbishops of England replied to Leo XIII and, as

¹²Apostolical succession in the Church of England, page 243.

it is thought in some quarters, successfully overturned his argument and pointed out the perfect validity and regularity of English Holy Orders and the sufficiency of the Anglican Ordinal.

Rome has also questioned the English Church's declarations in reference to the number of sacraments of the Gospel. The Catechism of the Anglican Church defines her belief in the number of sacraments in her answer to the question: "How many Sacraments hath Christ ordained in His Church?" by replying "Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord." In the Book of Homilies of the Church of England which had once to be read in churches instead of sermons she mentions five others as being "commonly called sacraments," that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, but, strange to say, in Article XXV of the "Thirty-nine," she declares that these "are not to be counted for sacraments of the Gospels, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

Indéed, it must appear to the most unreasonable mind that this Article XXV needs careful consideration, for it is practically contrary to the teaching of the whole remaining portions of the Holy Catholic Church.

It is strange, however, that the Anglican Church has followed the Church of Rome as to the age of adminis-

tering confirmation, excepting that she omits the chrism.¹³ Yet I rather think the Anglican Church has separated Confirmation from Holy Baptism for different reasons from those of Rome and more to comply with a Protestant idea of making a "Profession of Faith." In all of this conduct on the part of the Anglican Church she needs close examination, for it is a well-known fact of history that from the very first age of the Christian Church both sacraments were administered by a Bishop or Priest at one and the same time and to infants as well as grown Catechumens.

Whatever criticisms Rome may have to offer now in reference to the Anglican Church, and her Book of Common Prayer, especially her ordinal, we have the authority of¹⁴ Strype's Annals that overtures were made by Pope Pius V to Queen Elizabeth of England to the effect that if the Anglican Church would recognize the supremacy of the Papal See, he, the Pope, would give his approval of the Work of the Reformation and the English Reformed Prayer Book. The Anglican Church's as well as Elizabeth's flat refusal was followed by the queen's Excommunication in the eleventh year¹⁵ of her reign and the immediate work on the part of Rome to create a schism in the Anglican Church. The present Papal

¹³NOTE: There are isolated instances of the use of chrism now in the Anglican Church, but there is no Rubrical authority for the use of it. It is claimed that in the absence of Rubric it may be lawfully administered.

¹⁴Strype's Annals, 220.

¹⁵April 25, 1570.

Church of England, therefore, had no existence in England until the eleventh year of Queen Elizabeth and whatever may be said to the contrary the English Reformed Church had no separate body of Romish origin to conflict with her authority until then or with her jurisdiction in the British kingdom.¹⁶

The question which naturally may be asked here is this: "To what extent, if any, in her work of Reformation has she wandered from the faith of the Seven General Councils, or sacrificed Catholic truth and principles in either her aversion to Roman errors, or with the desire to please the continental¹⁷ ecclesiastical revolutionists who were forever harassing her?"

BISHOP GRAFTON'S DOCTRINAL ROMANCING.

I have read with great care the thesis or letter of the Rt. Rev. Dr. Grafton, Protestant Episcopal bishop of Fond du Lac, Wisconsin, U. S., published in the April, 1905, number of the Russian American supplement of The Messenger. I fear that while the learned Bishop Grafton himself believes all that he has written as being

¹⁶In 1568 Rome had established in Douay a seminary for refugee priests and from this after the Bull of excommunication furnished Jesuits to run over to England and strive to undermine the Established Religion. Smith's Students Hume, page 338.

¹⁷Nearly 800 refugee Puritans lived in Frankfort and other cities of Europe during the reign of Mary. They were those to whom the Reformers of the English Church showed deference in compiling the first and second Prayer Books of Edward VI. as well as those used previously. They now in Elizabeth's time, flocked back to England. This emigration was the beginning of dissent in England.

the doctrinal teaching of the Anglican Church it is but his own interpretation of the same. Two-thirds of her clergy and people would not assent to all that he says and I am positive very many of the Bench of Bishops would not agree with him in very many of his declarations.

I will say right here and now that there was a vast difference between the Reformation in England and that of Revolution on the Continent of Europe and the work of John Knox in Scotland which latter were one and the same in more or less degree of destructiveness as touching all that was ancient and Catholic excepting that Luther, Melanchthon and Oecolampadius were not such bitter Protestants as the Calvinistic school of thought. *The Revolutionists severed all relations with Antiquity.*

The English Reformers claim, as I have already said, that they retained all that was necessary to bind them on to the Apostolic Church of the First Centuries. Much of the Anglican Church's present trouble arises from the persecution in the Cromwellian period when she for thirty years had her churches closed against her and a penalty fixed against the use of her Book of Common Prayer, of the observation of Christmas Day, Easter or the Feasts and Fasts. And then, alas! when she began again to raise her head at the restoration of Charles II she once more suffered from the deadness, indifference and profligacy both of the courtiers of Charles II, and the Georgian period.

Let us take Bishop Grafton's letter and examine it with respect and frankness.

(a) I have no hesitancy in saying and I firmly believe

I will find the great majority of learned Anglicans agreeing with me that the Thirty-nine Articles *are absolutely compromises in many respects*. The Reformed Church of England desired to uphold that which was Ancient and Catholic, but she was between two fires¹⁸—that on the one hand coming from those who were not willing to give up altogether Roman views and practices; and on the other that which proceeded from the Puritan element, who went so far in matters of ceremonial as to object “to the wearing of the surplice, the sign of the cross, and the office of sponsors in Baptism; the use of the ring in the marriage ceremony, kneeling at the sacrament, the bowing at the name of Jesus and music in the services of the Church. They also objected to the ordination of priests without a call by their flocks.”¹⁹ And in doctrine they assailed the Catholic view of sacraments and ordinances, hating things even ancient or decent because they were believed and practiced by Rome. They abhorred an Episcopal form of government.

Now the Thirty-nine Articles which received the assent of Convocation in A.D. 1562-3 are somewhat colored in doctrinal views as well as in language by the influence of such ultra-Protestants. Yet Elizabeth professed, and no doubt was sincere in the declaration, that she “would suppress the papistical religion that it should not grow and would root out Puritanism and the favorers of it.”²⁰

¹⁸English Book of Common Prayer “of ceremonies, why some be abolished, and some retained.”

¹⁹ Heglyn's History of the Presbyterians, 259.

²⁰Strype's Ecclesiastical Annals, iv., 242.

Yet however true this may be, the Anglican Church has always compromised.

For instance, the first Service-Book under Archbishop Cranmer was submitted to the Protestants Bucer and Martyr. Luther and Calvin also had a hand in the suggestions. It must be noted here that Archbishop Cranmer and Bishop Barlow seemed to have held very loose views concerning the power to consecrate a Bishop, for both of them claimed that the King could make as good a bishop as they themselves. The Archbishop's position in reference to the Holy Eucharist and which prevailed in the Church of England at that time and afterwards is summed up by Hardwick.²¹—Cranmer "*vigorously denounced four positions*, (1) that after the consecration of the elements there is no other substance remaining but the substance of Christ's flesh and blood; (2) that the very natural flesh and blood of Christ, which suffered for us on the cross and ascended into heaven, is also really, substantially, corporally and naturally, in or under the accidents of bread and wine; (3) that evil and ungodly men receive the very body and blood of Christ; and (4) that Christ is figuratively offered daily in the mass for the remission of sins, and that the merits of His Passion are thereby distributed to the communicants." He argued that Christ is figuratively in the bread and wine, and spiritually in them that worthily eat and drink the bread and wine; but, on the other hand, contended that our blessed Lord is really, carnally and corporally in heaven

²¹Hardwick on the Reformation, 2 ed., pages 226-7.

alone, from whence He shall come to judge the quick and the dead."

Indeed, all arguments to the contrary—passing over all revisions of the Book of Common Prayer—the words used at the time of the delivery of the elements are a *compromised formula*. It may teach the doctrine of Transubstantiation; the Real Presence or the basest doctrine of Zwingli, who believed and taught, to coin an expression, *the real absence*, that is treating the Holy Communion as a mere remembrance of the acts of Christ in His death and resurrection for us. The exact words are as follows:

"The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. *Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.*"²²

"The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life."²³ *Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.*" (The italics are mine.)

At one time we do not find the words in italics in the communion service. They are not in the Book of Common Prayer of A.D. 1549,²⁴ which, by the by, is a very Catholic book in many respects. As they *now* appear

²²Communion Service Book of Common Prayer, English or American.

²³Ibid.

²⁴"The Book of Common Prayer, 1549, commonly called the First Book of Edward VI to which is added the ordinal of 1549 and the Order of Holy Communion, 1548, with an introduction by Morgan Dix, S.T.D., rector of Trinity Church, N. Y."

they were finally settled upon in the Revision under Queen Elizabeth and as Bishop Whately says "both these forms were enjoined to be used (as we have them still) *to please both parties.*"²⁵ The Scotch Prayer Book does not have the latter half. Its communion office is very Catholic.

But again: I fear the Anglican Church has more than compromised in Article XXXI. Here she has not only condemned the Romish Doctrine, viz., "the sacrifices of masses, in the which it was commonly said that the Priest did offer Christ for the quick and dead to have remission from pain or guilt," but also has dangerously expressed herself when she says that the Eucharist has *not* "a propitiatory virtue." Indeed to deny the "propitiatory virtue" of the Blessed Sacrament is almost one and the same as a denial of the fullness of the expiation of the sacrifice of Christ which is memorially offered on the Altar.

Now we must read these facts into "The Thirty-nine Articles" viz.: a desire to hold on to the truth, but still a tendency to *please both parties* which, indeed, though it may be generous, is a very dangerous course of conduct and is a barrier in the way of a quick solution of the Anglican question.

Indeed, we find commentators writing on both sides of the question. And theological seminaries which exist on the support coming from the pockets of men holding a Catholic, a conservative or a Low Church view of doctrine.²⁶ There was even a time in the General Theological

²⁵Whately on the Book of Common Prayer, Oxford, 1846.

²⁶E. g. *Catholic*—Nashota. *Low Church*—Virginia Seminary, Philadelphia Divinity School. *Conservative*—Faribolt, General Theological Seminary, Berkeley Divinity School, etc., etc.

Seminary of the United States that the faculty was composed of men holding different views. The Rev. Professors George F. Seymour, D.D., and Randall C. Hall, D.D., were Catholics, while the others were either Conservative or Low Church. I would to-day rather take Doctor Seymour's opinion on what was the teaching of the Anglican Church than that of any of the Protestant Episcopal Bishops. He is by far the most learned prelate and though he now modestly presides as Bishop of a poor diocese like that of Springfield, Illinois, his word and knowledge as a Catholic, as well as a Theologian and Historian have never been disputed. In any reopening of the question of reunion his name ought to be first on the Anglican Committee. He is perfectly honest, possessing no guile; or as we in the United States say "He is not tricky."

I well remember during my own student days in the General Seminary²⁷ that the sight in the classroom of the work which Bishop Grafton quotes from and recommends as the proper voice of the Anglican Church on "The Thirty-nine Articles," was a sure sign of war. The Professor of Systematic Divinity, the Rev. Dr. Samuel Buel—denounced Bishop Forbes' work as a Romanizing Commentary. And when the Rev. Dr. DeKoven defended the doctrine of the Real Objective Presence in the General Convention we were treated by the said Dr. Buel with a course of written lectures combating that doctrine and denouncing DeKoven.²⁸

²⁷A.D., 1871-1874.

²⁸"Eucharistic Adoration," etc., by Rev. Samuel Buel, D.D., professor, etc. Thomas Whitaker, New York.

The regular text book on the "Thirty-nine Articles" prescribed by the authority of the Protestant Episcopal Church, was that by E. Harold Browne, B.D., afterwards a Bishop in the Established Church of England. It is a very Conservative work, but of a different line of argument from that of Bishop Forbes' Exposition.

I will say, however, that while Bishop Grafton's statement in reference to doctrine is, or ought to be, the true Anglican faith, still that Church, claiming to be a *via media*²⁹ between Romanism and Protestantism, finds herself misunderstood by the Holy Eastern Church, and naturally so, for her own children do not agree between themselves on some of the most essential dogmas. There is no definition of doctrine extant in the Protestant Episcopal Church coming from her House of Bishops or General Convention covering the actual belief of that portion of the Anglican Church in reference to controversial points excepting The Thirty-nine Articles as accepted by the General Convention on the 12th of September, A.D. 1801.

Second: Bishop Grafton says ". . . to arrive at an understanding of the faith and practice of the Anglican Church other books besides that of the Common Prayer should be taken into account. Besides the latter there is in America the authorized Hymn Book and in England that of most use is the Book known as 'Hymns Ancient and Modern.' "

The only difficulty about trying to prove anything defi-

²⁹Preface to the King James version of the English Bible.

nite from the Hymnals is this: That *no* priest need use these books if he can supply their places with anthems taken from Holy Writ. While the Hymnal contains beautiful pieces of devotion no man is compelled by Rubric or Canon to use any special hymn so as to bring out thereby any doctrine of the Protestant Episcopal Church. There is as wide an interpretation of any doctrine permitted in the use of the Hymns of the American Hymnal as there is in some of the Thirty-nine Articles. Furthermore "Hymns Ancient and Modern" of the Church of England are only used by one school of thought in that Church. The hymns which Bishop Grafton quotes as expressing the Anglican teaching of the Holy Eucharist, of its reception, of the adoration of our Blessed Lord's Presence, the declaration that the Holy Eucharist is a Sacrifice, that those who are baptized are *New Creatures*, that Confirmation is something more than an assuming of one's Baptismal vows, that Apostolical succession is a Divine Institution, that Auricular Confession is encouraged, that Holy Matrimony is a Sacrament, or the Visitation of the Sick is Extreme Unction; surely the good Bishop must have forgotten that the Hymn Book from which he quoted is repudiated by every "*Low Church*" Bishop, Priest, Deacon and Layman of England, and that this Book cannot be lawfully used in any congregation of the Protestant Episcopal Church without the permission of the Bishop.

The absolute truth is this, that if any man desires to know what the Anglican Church teaches he must confine himself *chiefly* to the "Book of Common Prayer" and

when he finds himself in doubt as to any doctrine therein expressed he need not expect any special comfort in consulting authorities for there is permitted a wide variance of opinion as to the doctrinal interpretation thereof in the Anglican Church.

Third: Bishop Grafton says the Anglican Church keeps "in its spirit the rulings of the Seventh Ecumenical Council." No doubt whatever, the Bishop himself and a certain school of thought in the line of the late Rev. Dr. Percival⁸⁰ of Philadelphia believes that there was a "Seventh (General or) Ecumenical Council," but he must remember right well that the Anglican Church has stopped short at the *sixth*. She even has declared in her Pan-Anglican Conference⁸¹ held at Lambeth, London, England, with the same cautiousness for fear of entanglement with conflicting religious opinions, that her doctrinal teachings, etc., must fall within the limits of the "*undisputed*" general councils; and she only recognizes four general councils—making the second and third of Constantinople supplementary—she permits, however, the title of ecumenical to the Fifth and Sixth, that is, the Supplementary Councils of Constantinople. The Rev. Prof. W. J. Gold, S.T.D., in the "Church Cyclopædia"⁸² under the head of "Councils Ecumenical," writes "*Six Synods alone have been universally received by the*

⁸⁰Percival on the General Councils and Synods, etc.

⁸¹Pan-Anglican Conference, 1867.

⁸²The Church Cyclopædia, etc., designed especially for the use of the Laity of the P. E. Church, edited by Rev. A. A. Benson, M.A., 1884.

Catholic Church." Dr. Gold³³ now dead, was one of the *Catholic school* in the Protestant Episcopal Church.

Fourth: The truth is that while the Anglican Church may hold all that Bishop Grafton believes to be her doctrine she does not demand absolute acceptance of those doctrines in the same sense in which the Bishop expresses them. She has always "a loop hole" for ultra-Protestants. Take for instance the Ordinal³⁴ of the Protestant Episcopal Church. Here we find an *alternative* form of words which the Bishop may use according to the views which he holds of the Priestly powers. I herewith submit them both so as to be perfectly fair. The first Form reads as follows:

"Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His holy Sacraments. In the Name of the Father and of the Son, and of the Holy Ghost, Amen."³⁵

The second Form reads:—

"Take thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful dispenser of the Word of God, and of his holy Sacraments: In the

³³Rev. Dr. Gold was a professor in the P. E. Theological Seminary of Chicago.

³⁴Ordinal Book of Common Prayer, page 509.

³⁵Ordering of Priests, 522.

Name of the Father, and of the Son, and of the Holy Ghost, Amen."

Here I may note for the benefit of Bishop Grafton that the Protestant Episcopal Church expunged from her first exhortation notifying the people of communion the word "absolution."⁸⁶ This can be found in the English form, but for fear that the Protestants of the United States would be offended by the invitation to come to Auricular Confession and receive there "absolution" she struck out the word to which I refer and invited them to come for godly counsel and advice if they could not quiet their own consciences privately. She (the P. E. Church) has with one stroke of her pen wiped out of existence both the Rubric to confess in the Visitation of the Sick as well as the Form of Absolution.⁸⁷ It may be noted also that in the English Ordinal there is *not* an Alternative form for Ordination of Priests. The first one is alone used, so in that respect it is more explicit than the Protestant Episcopal Church.

NO AUTHORITATIVE, BUT IN FACT CONTRADICTORY, TEACHING IN REFERENCE TO INDELIBILITY OF HOLY ORDERS IN THE PROTESTANT EPISCOPAL CHURCH.

Now while I am considering this matter of the Ordinal I may be permitted to refer to the doctrine of the "Indelibility of Holy Orders" in the Anglican Church. But as

⁸⁶Compare *last* paragraph of first Exhortation in Protestant Episcopal Book of Common Prayer, page 240, with the like one in the Prayer Book of the Church of England.

⁸⁷Compare English Prayer Book "Visitation of the Sick," with that of the P. E. Church.

I am most concerned with the Protestant Episcopal Church in the matter of Ordinal, I had better confine my remarks chiefly to her teaching on the subject. In her canon 39 of A.D. 1832, under section one she says: "No degraded minister shall be restored to the ministry." She now provides canonically for the restoration of a degraded minister; that is, she tells how that restoration²⁸ may be effected *canonically*, viz.: (1) by the consent of the Diocesan; (2) the unanimous consent of a mixed committee of clergymen and laymen known as a Standing Committee; (3) by the consent of four out of the five adjoining Bishops. But after all these have consented there is *not* one word as to how the cleric is to be restored; that is, receive again his Faculties. There is no provision in the way of service prescribed by Canon, nor is there any form in the Liturgy or Common Prayer Books of England or America. Indeed, any bishop not believing in "the Indelibility of Holy Orders" may again lay hands upon the Cleric so restored canonically, but not liturgically. I ask what canon, or rubric, or rule of the Protestant Episcopal usage is there to prevent? The Protestant Episcopal Church does *not* regard ancient usage or even Biblical usage where she desires to the contrary, nor can she boast of having regard especially for the Ancient Canons." For instance, contrary

²⁸Digest of Canons. The General Convention, 1904, under "Discipline."

²⁹ It is an appalling fact, but true, that if the Apostolical Canons were put in force as to the whole Anglican Priesthood, not one bishop, priest, or deacon, who has entered into the state of holy matrimony after ordination is entitled to serve at her altar, but is a subject of perpetual suspension, in fact, of excommunication.

to the Seventh Apostolical Canon her bishops can marry twice after consecration. Some have married *three* times—yes, four. There is no law whether the wife shall be virgin, widow, brother's wife, or the possessor of a divorce from a former husband if she be the innocent party. And the Bishop, too, may have the same right as to divorce, all of which is contrary to Canon 18 of the Apostolic. The hue and cry then as to my ordination after a deposition by a Protestant Episcopal Bishop is *not* serious when especially the Protestant Episcopal Church has never defined in Council assembled what her doctrine is in reference to the Priesthood and its Indelibility. In fact, to be very honest and explicit, there is a wide, very wide variance of opinion. The saintly Bishop of Pennsylvania, the Rt. Rev. Dr. Ozi W. Whitaker, told me years ago in the Diocesan House in Philadelphia that he did "*not* believe in the Indelibility of Holy Orders." Then according to his belief the Canonical consent of the three parties, viz.: the Diocesan, Standing Committee and four Bishops, would not give the restored any *spiritual* powers to exercise the Office and Work of a Priest and in that case surely relaying on of hands, or as it may be called by some "*reordination*," was necessary. Otherwise the man Canonically restored was still a layman having only the consent to have his name on the Clerical list without spiritual power.

The Protestant Episcopal Church before it criticises any portion of the Holy Catholic Church, or the action of any bishop of the same not in union with her or not recognizing her must surely first set her own "house in

order," and declare her doctrines in some explicit way in order that not only others but her own children may know what she believes. *She is synodically silent on the "Indelibility of Holy Orders."* Besides, however Catholic the Protestant Episcopal Church may believe herself to be yet by her acts and negations, by her lack of assertion as well as her denial by action of ancient canons and usages, and above all by her lack of provision for the proper administration of Sacraments and Rites as anciently administered, she lays herself open to just criticism from both the Eastern and Roman portions of the Holy Catholic Church.

There is a private book in the Church of England used by the different schools of thought, that is known as the "Priest's Prayer Book." It is an *unauthorized* appendix to the "Book of Common Prayer," but its universal use gives it quasi authority. In it can be found a "Form of Degradation from Holy Orders"⁴⁰ and also an "Office for the Reconciliation of a Lapsed Cleric."⁴¹ In this latter there is actually a form of *reordination* for the Bishop *lays his hand on the Cleric's head*, and both releases him "from spiritual censures" and *restores him to his office or grade*. He also blesses him and prays that *Christ may make him "a PRIEST UNTO HIM FOR EVERMORE."* But I have said that these offices are not authorized by the English Church, that is by convocation, or by any part of the Anglican Church in council, but they show the mind of

⁴⁰Priest's Prayer Book, page 288.

⁴¹Ibid, page 291.

the Church on different points. The best and now the most celebrated authority of the Anglican Church is the Rt. Rev. Charles Gore, D.D., a Bishop of the Church of England.⁴² He writes, “. . . it is quite certain that the early Church did not draw the clear line which was drawn later between the reality of the Priesthood and its regular exercise. *The deposed priest was really regarded as a layman.* (Italics mine.) And in the same way ordinations, which later would have been regarded as uncanonical, were in early days regarded as invalid. Morinus expresses the matter admirably by saying, ‘*Moraliter magis et civiliter de istis philosophati sunt.*’ They thought of ordination, that is, in connection with all its moral and social associations, as part of the whole life of the Church; thus very naturally, ‘they did not regard the validity of the ordination as lying *merely* in the character of the act, but they took into account also the authority of the Church and questions of moral expedience.’ ”

There is, I know, a diversity of opinion between writers of the Ancient Church as to the “Indelibility of Orders.” But there is one thing certain the *whole* Catholic Church of the Seven General Councils ordained, or if any man wishes to say “reordained” every man coming to her from any religious body *not* recognized by her as a part of the Historical Catholic Church of Christ. The Anglican Church has not as yet satisfied the Holy Eastern Church as to her unbroken succession of ministers from the time of the Apostles. The individual acknowledg-

⁴²The Ministry of the Christian Church, published 1889, page 191.

ment of any Eastern Bishop of the validity of the Anglican ministry is not the decision of the whole Eastern Church. And even if the Russian Orthodox Church alone should accept Anglican orders she would have thereby to cut herself off from the remaining portions of the Holy Eastern Church—she, too, would place another barrier between herself and the Church of Rome. The whole matter is circled with many weighty considerations. The Protestant Episcopal imprudent and disappointed advocates who have resorted to vulgar coercive methods have certainly disgraced their Church.

Still surely in a case where a Church, however liturgically correct she may be, is *not in union* with those portions of the Holy Catholic Church whose mode of administering Sacraments has never been questioned as touching their validity and regularity and which have a Canon demanding reordination of non-Catholics, or in absence of a Canon no other means of admitting a person coming to them from that Church *not recognized by them and questionable as to doctrine*, how can that Church be justly charged with sacrilege?

THE LACK OF UNION WITH THE EASTERN CHURCH IS THE
FAULT OF THE ANGLICAN CHURCH.

Three hundred years have elapsed since the Anglican Church has parted with Rome. She surely has had plenty of time to have pressed her case before the *four* Eastern Patriarchates. She even in the Protestant Episcopal portion of the Anglican Church since her reorganization under the "Declaration of Independence" of the

United States might have taken active steps in her General Convention and pushed the matter to some decisive end. She has made very strong overtures to Protestant sects in this country. She has almost pleaded with them. She has lost no opportunity to send committees to their Confederate gatherings.⁴³ Why has she not gone out of her way before now to the Holy Eastern Church? America has had no chain around the Protestant Episcopal Church's neck to say "you must have nothing to do with Russia." In fact the United States, to the contrary, has pushed the Holy Eastern Church right up against the Protestant Episcopal in the person of the Russian Church, for she purchased Russian territory. A thousand times has the Protestant Episcopal Church been insulted by the Protestant Sects. A thousand times has she unintentionally insulted them. They now are getting more polished one toward the other. I am glad to see it. Bishop Doane, though he does not believe in Presbyterian orders, invited a Presbyterian minister into the sanctuary of his cathedral and permitted him to preach the Gospel after the Presbyterian fashion to Episcopal clergy and laity.⁴⁴ What, is not this sacrilege? Supposing the Presbyterian preacher should have poured out Calvinism and heresy and perverted some of Bishop Doane's sheep, lambs and under shepherds? I myself

⁴³A committee was appointed by the General Convention of 1904 to attend the Confederation of Protestant churches in York. This committee attended and welded the P. E. Church to the Confederation of Protestants in matters *not* affecting Doctrine.

⁴⁴Bishop Doane was one of the committee to the Protestant Confederation.

have listened to the Presbyterian, Rev. Dr. John Hall, preach in the Rev. Dr. Stephen Tyng's Church⁴⁵ (St. George's, New York). The Holy Eastern and the Roman Catholic Churches are more careful. They guard their flocks by permitting only validly and regularly ordained Priests of their churches to speak for them in their sanctuaries.

I have little doubt but that the Holy Eastern Church will give a speedy and decisive answer to the Anglican Church the moment the latter proves her claims as being an integral portion of the Holy Catholic and Apostolic Church founded by our Lord and Saviour Jesus Christ, and as well explicitly defines her doctrinal status as being in accord with the faith of the first seven General Councils. But the Holy Eastern Church, while she will always be courteous, desires no side approaches or quasi authoritative talk on such important subjects. The matter is too serious to play with. The Committee which comes to her must bring the proper credentials and be ready to meet squarely and frankly all controversial points. She is willing to welcome such a Committee. Her claims for respect as the Mother Church of Christendom deserve better treatment than the insults given by the disrespectful journalists of the Protestant Episcopal Church. Her membership of about one hundred and twenty-five millions of devoted children of God count themselves not a whit behind in honor to the eight hundred and eight thousand

⁴⁵The funeral service of Chief Justice Chase. Dr. Hall wore a Calvinistic gown and sat until he began to preach within the chancel rail.

members of the Protestant Episcopal Church. Yet it is most strange that every Bishop of the Protestant Episcopal Church remained silent while their newspaper minions poured forth their lies and folly. Why such silence? Any true part of the Holy Catholic Church would have disciplined such audacious editors. But there is no such thing as real authority in the Protestant Episcopal Church. Bishops may crush an outspoken priest so long as he has no money to "back him up," but *some* Episcopal Bishops will never fight that which they can use so long as it has financial support. The god of wealth and worldly influence is a powerful deity in Protestant Episcopal political economy.

The Prelates of the Holy Orthodox Church, who have been the guardians of "the faith once for all delivered to the saints," may not be acquainted with all "the western ways," but to a man they are conversant with the Doctrine, Discipline and Worship of the undivided Catholic Church. They are heroic Christians—gentlemen of the highest standing, filled with the love of Christ for all who serve him in sincerity and truth. They will do what they believe is right and just, even if the heavens should fall as a consequence. They are of that metal of which the Apostles were cast. Let us hope, then, that when the day for reunion comes, when God's ways are known the Anglican Church will not have occasion to feel pained over the "reordination" of one who was once a Cleric in her active ministry. She may rather bless God and your Grace for wakening her up to a sense of her long neglected duty for not only proclaiming herself as possess-

ing a Catholic heritage in the midst of Protestantism, but also for not proving her claims so that no question may remain to be settled in the eyes of the great historical Churches of Christendom.

THE ANGLICAN CHURCH'S DISREGARD FOR ANCIENT
CANONS.

Yet, I greatly fear, your Grace, that the Protestant Episcopal Church does not see herself as others see her, or as she appears in the light of antiquity, especially when she appeals to the Ancient Canons when she has been a little disturbed by the canonical action of a great historical Church. If any one were to compare her conduct of life, her discipline, her administration of the Sacraments, etc., with the ancient canons and usages, he would be astonished to find that the Protestant Episcopal Church which has criticised the Russian Church as acting contrary to the Canons of the General Councils is herself the most daring and reckless violator of Apostolic and Ecumenical Canons and usages amongst bodies claiming to be historical on the face of the globe.

I hold that the Russian Church obeys all Ancient Canons in dealing with all the acknowledged parts of the Holy Catholic Church. She also observes all of the ancient ceremonies connected with the administration of the Seven Sacraments during the period of the Seven General Councils, and indeed, to be still more ancient, during the period of the first four. She has no apology, therefore, to offer to any Christian body, however respectable, for violation of any rule that is ancient.

But now turn, your Grace, please, to the Canons binding upon the whole universal Church. I find that there are twenty-four (24) Apostolical Canons which the Protestant Episcopal Church disregards, and they seem to be such necessary rules of the Ancient Church and of the Church of to-day, that those parts having a respect for antiquity observe them. And while the Protestant Episcopal Church is quite emphatic on the Ecumenical in her so-called regard for the Canons of the General Councils I also notice that she disobeys without even a blush or an apology or an explanation nine of the Canons of Chalcedon, one of Constantinople and four of the Council of Nice. To be more explicit she disregards Canons 6, 7, 9, 10, 11, 13, 17, 18, 19, 20, 26, 37, 42, 43, 44, 45, 46, 48, 50, 54, 59, 64, 74, 75 and 81 of the Apostolical. Also Canons 3, 4, 6, 7, 14, 15, 18, 20, and 21 of the Fourth Ecumenical Council (Chalcedon) Canon 6 of the Second Ecumenical Council (Constantinople) and Canons 3, 5, 17 and 20 of the First Ecumenical (Nice). If she has any regard for the Canons of Neo Cæsarea, Antioch and Laodicea, she disobeys of the first, Canons 1, 2, 3, 7 and 11, and of the second, Canons 1 and 21, and of the third, Canons 6, 10, 20, 30, 31, 33, 41, 48, 52, 54 and 55.

Surely then we may well be surprised at the late conduct of the Protestant Episcopal Church. There is an old proverb which runs: "Those who live in glass houses ought not to throw stones." The Russian Church has not been attempting anything of this kind of a foolish game, but she is well able to pick up and throw pretty heavy ones against the panes of glass of which the Protestant Episcopal Church's ancient or late edifice is erected.

Now indeed as she has convulsively appealed to antiquity, it may be your Grace's privilege to nail her to the past. By doing so you will have done more for her than many of her own sons. You will have helped the Catholic party within the Protestant Episcopal Church. You will have been the angel on earth to carry out the answer of our dear Lord to the prayers of all those blessed saints whose names are mentioned in the calendar of the Churches of England and Ireland, and all other portions of the Anglican communion, but which have been ruthlessly struck out by the hands of those in the Protestant Episcopal Church who loved to cater to ultra-Protestantism and have far departed from the ancient paths of piety and reverence trodden by those who now, as ever, plead before Christ's throne for His Holy Church on earth.

PROTESTANT EPISCOPAL INDEFINITENESS.

But I will proceed, your Grace, to another point to show you that though the Protestant Episcopal Church believes in the Trinity without the slightest question—possessing even a most gloriously arranged service for the proper worship of the Divine Majesty—yet she foolishly has, as in the Ordinal, an *Alternative* Preface at the Holy Eucharist for her Trisagion. Indeed if she had not had some trouble with one of her leading clerical sons in her early days and at the present time was not surrounded by Unitarianism this might not mean anything. If even the Church of England had an *Alternative* Preface we might be able to trace through the Mother

Church some relationship between it and the past, but no, she stands alone for not even in the Scotch Communion Service, on the model of which her own Communion Service was framed through Bishop Seabury, can be found anything but one bold and unequivocating proclamation of "The Trinity in Unity, and Unity in Trinity."

Her first Form of Preface^a is unmistakably clear as to teaching, viz.:—

"Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost without any difference or inequality."

While her other Form^a not found either in her Mother Church's Communion Service or in any of the Sister Churches, reads thus:

"For the precious death and merits of thy Son Jesus Christ Our Lord, and for the sending to us of the Holy Ghost, the Comforter: who are one with thee in thy eternal Godhead."

I do not intend to be too critical or captious, but I am persuaded this latter preface was put in to please those who did not care to be forced to recite a clear and dogmatic statement of the Blessed Trinity. There have been such in the Protestant Episcopal Church of old, and alas!

^aBook of Common Prayer, page 234.

^aIbid.

there are some to-day.⁴⁸ But they cannot be removed so long as their bishops are satisfied with their apologies and explanations, however heretically inclined they may be.⁴⁹

I have given your Grace a few fair specimens of the Anglican Church's way of doing things and of expressing herself. She defines and is explicit for those who desire explicitness and leaves herself nebulistic enough for those who do not care to be dogmatic. Thus within her fold there can be gathered members from every sect of Protestantism who are willing to accept two Sacraments as generally necessary to Salvation, that is to say, Baptism and the Supper of Our Lord.⁵⁰ All that is required of a layman as a test of Faith, is to believe in the "Apostles' Creed." This is used as the Baptismal Symbol;⁵¹ but in reciting this he may say of Christ instead of "He descended into hell" the alternative "He went into the place of departed spirits."⁵² He, too, has permission

⁴⁸Bishop Seymour preaching at the consecration of Bishop Gailor said that the Church was "honeycombed with infidelity." Great protests were made against the election of Phillips Brooks to the episcopate of Massachusetts.

⁴⁹Rev. Dr. Heber Newton of New York City, and the Rev. Dr. Crapsey of Rochester have both had the protection of their Bishops. The Rev. Dr. Rainsford of New York City has been cut off from preaching for the St. Andrew Brotherhood, on the alleged charge of denying the necessity of the Atonement. Bishop Potter, however, has not inhibited him, nor Bishop Whitaker. Since writing this note the Rev. Dr. Crapsey has been tried and condemned for heresy.

⁵⁰Church Catechism of the P. E. Church. Book of Common Prayer, page 270.

⁵¹Public Baptism of Infants, Book of Common Prayer, page 248, also in all of her forms of Baptism.

⁵²Morning Prayers P. E. Church, page 11; also in Evening Prayers, page 25.

to compel the Priest to omit the sign of the Cross⁵³ in the administration to him or to his children of Holy Baptism, and if he has any further scruples as to the mode of the presence of Our Dear Lord in the Holy Eucharist he may be told that, while the Church of England says in her Church Catechism that Christ is "*Verily and indeed taken and received*"⁵⁴ therein the Protestant Episcopal Church uses a milder expression to wit: "*Spiritually taken and received,*" which expression may suit any sect or party.

THE ANGLICAN CHURCH AN ANTITHESIS TO CHURCHES AROUND HER.

It is a remarkable fact that the Anglican Church is never colored by the religion with which she comes in contact. She rather forms an antithesis. For instance: In Scotland coming in contact with Presbyterianism she is "High Church." In Ireland she has had to contend with Romanism, therefore, she is "Low Church." In England until of late she has been quite Eusebian, that is, somewhat condescending—looking down with painful solicitude upon the Dissenters who indeed caused her some anxiety because of their missionary zeal amongst the lower and middle classes. Now, however, she is awake to her mission and trying to regain the ground that was almost lost to her in some quarters. Her Catholic party is filled with holy and zealous members who

⁵³Public Baptism of Infants, page 249, and in all other forms of Baptism.

⁵⁴Compare Catechism of the Church of England with that of the P. E. Church, page 270, Book of Common Prayer.

come very near to the souls of men while her Evangelical or "Low Church" party expound the Gospel with Apostolic earnestness though lax in Ritual Observances. Those who now are subservient to State influence in England are of the "Broad Church" party—but their breadth of thought consists chiefly in trying to shatter old time respect for the miraculous in religion and the traditional reverence for the Bible. The Church in the United States, though having the three schools of thought in her midst, is remarkable for the fact that the "Low Church" as well as "the High" observes the Fast and Festivals and so also does "the Broad Church" party—and, strange to say, within the last twenty-five years in nearly every church the Western Colors have come to be used for vestments, at least the stoles, and altar hangings, etc. Congregations in the United States are frequently found to be more Catholic than their Rectors—but the whole tendency of the Church is to be "High" and devoted "to decency and order" in public worship. The Protestant Episcopal Church is marked by much zeal in the United States and comprises within her fold a greater amount of wealth than any other religious body.

DIFFERENT SCHOOLS OF THOUGHT.

I may as well explain just what I mean by "High Churchmanship," "Broad Churchmanship," and "Low Churchmanship" and indeed it would be well to add, perhaps, "Ritualists" in the list.

"*High Churchmen*" are those who are strenuous defenders of "the necessity of Sacramental Grace, and of

Apostolic Orders." They are not necessarily Ritualists. In fact such men as Pusey and Keble in England, so far as vestments were concerned, would appear almost on the list of "Low Churchmen." The great body of the clergy of the Anglican Church to-day are High Church and have a great tendency toward Ritualism.

"*Broad Churchmen*" first came into view at the Restoration of the Royal Power in England in the days of Charles II. They have had in their midst in the past and there are not wanting now, men of very great ability. They aimed and still aim more or less to keep out contention by specially dwelling on great moral truths and passing almost entirely over doctrinal teaching. Of late the "Higher Critics" are chiefly "Broad Churchmen" and are looked upon with suspicion so far as their respect for miracles and inspiration is concerned.

"*Low Churchmen*" have been and are still successors of the Puritan school of thought. They are either Calvinistic or Zwinglian in views. The Holy Communion to them is "the reception of consecrated Bread and Wine," which only puts them "in mind of Christ." "Absolution" is with them merely declarative. Baptism is generally disassociated from all idea of sacramental grace and is regarded only as a ceremonial admission into the visible Church. The three Orders of the Ministry Low Churchmen have maintained to be convenient but not indispensably necessary to the existence of the Church.

A *Ritualist* is one who lays special stress upon the so-called right performance of the Mass. The members of this school are a wing of "the Catholic Party," but they

are not men of great depth. They frequently drop into the Roman Church.

The *Catholic Party* of to-day are the High Churchmen of olden days who have combined with a right view of the Church and her Sacraments a proper regard for an ornate service in obedience to the Rubrics of the Church.—Unlike the Ritualist they do not ape after Rome, but observe old Anglican usages.

THE PROTESTANT EPISCOPAL CHURCH MOST LAX IN DISCIPLINE OF THE LAITY.

Of all portions of the Anglican Church the Protestant Episcopal is the most lax in discipline. She exercises scarcely any discipline whatever over the laity, though she has Rubrical provision for the same. The laity practically govern the Church and the Bishops defer as a general thing more to the wishes of the rich laity than to those of the clergy. A man had no need of being baptized or confirmed to be a member of the vestry of a parish in most of the dioceses some years ago, and it is so to a great extent still. In fact delegates being elected from vestries to Diocesan Councils, an unbaptized man if chosen as one could have the privilege of voting on the most vital doctrinal or disciplinary subject and have a voice in the selection of a Bishop. Such a layman, too, could be a "rank heretic."

The Rector or Parish Priest in the Protestant Episcopal Church holds frequently an unenviable position. He must be a good yachtsman to steer clear of trouble, and alas, too frequently, a moral coward or a time server.

There is a peculiar game which can be well played by a bishop and layman and in which the Parish Priest invariably finds himself defeated. If, for instance, a Rector displeases a rich person in his congregation it is soon found out that he has "lost his influence;" and if he does not feel that God needs his services elsewhere and seek and accept a call from there he is "frozen out" or "starved out" while his Bishop looks benignly on. Or there is another way. A Canon some years ago was passed in the General Convention whereby a Priest or Congregation could appeal to the Bishop for the dissolution of pastoral relations. It has caused much trouble for the Rectors for invariably the disgruntled layman can thereby find the ear of the Bishop who, in but few exceptions, stands by the Laity and gives the Rector a limited time to withdraw to another field of labor.

A successful Priest in the Protestant Episcopal Church is not necessarily a man who has gathered in Christ's scattered sheep and has fed them with sacramental life, but the Rector, who without offending the influential, has increased the finances and kept his Parish out of debt.

HER JUDICIAL SYSTEM DEFECTIVE.

Until of late years A.D. 1904, the Protestant Episcopal Church so far as her judicial system was concerned was looked upon as the most unjust, cruel and unchristian religious body on the face of the globe. For fear that I should be misjudged in this statement I prefer to give the words of others (of her own sons) covering this point. The great scholar, and thorough Catholic of his day, Rev. John Henry Hopkins, S.T.D.,⁵⁵ son of a presiding Bishop, says: "In all our dioceses, except the three in Illinois, the systems of Church courts for the trial of

⁵⁵"The Church Cyclopædia—Appellate Courts."

priests, deacons, and laymen, is incomplete, providing for the most part, for only one formal trial. In nearly all, no trial can be entered upon unless the bishop consents. In nearly all, the Bishop has so large an agency in the formation of the Court—which is a Court appointed for the special case—that it is quite possible to organize it to convict or acquit, as he may prefer. . . .

If injustice were done there could be no possible remedy.

. . . His oppressor might be deposed, but he himself would not be in the slightest degree relieved from the consequences of that oppression.” The Rev. Francis Vinton, S.T.D., D.C.L.,⁵⁶ Professor of Canon Law in the General Theological Seminary, writes: “The Presbyters and Deacons who suffer the misfortune of being convicted after trial by Ecclesiastical Courts in a Diocese in the Protestant Episcopal Church, are the only men on the face of Christian Civilization who are deprived of the human Right of Appeal.”

I could give more expressions of thoughtful and great men, but these two will suffice because of the prominence and learning of the writers. Since they have written on the subject *chiefly on account* of the “Irvine-Talbot” case which emphasized⁵⁷ the need of a Court of Appeals, there has been one provided. Still, in making this provision the formation of Courts of First Resort is open to the same defects as those to which the Rev. Dr. John Henry Hopkins refers. A Bishop may still with others conspire⁵⁸ to

⁵⁶ Francis Vinton’s “A Manual Commentary, etc. Canon Law, P. E. Ch.,” page 153.

⁵⁷ Report No. 5, House of Bishops Journal of the General Convention P. E. Church, 1901.

⁵⁸ Though conspiracy was condemned by the Fourth General Council and Canon XVIII passed to that effect with a penalty, the P. E. Church has neither canon nor penalty. In fact her Bishops may conspire if they please to crush and depose a Priest.

depose his Presbyter or Deacon. If the case is well tried and the compact of conspirators cannot be overthrown in their evidence, the Court of Appeals cannot help the convicted for this latter Court can only review the legal aspects of the case. And furthermore the poor clergyman who, perhaps, may be on the verge of starvation may find himself financially unable to meet the expenses of an appeal. No one can be punished for swearing falsely in an Ecclesiastical Court against a clergyman. Evidence will be taken from the most disreputable person." The State has no penalty for perjury other than that committed in her own courts.

The Canon which now stands for the trial of a Bishop is actually a Canon how to *prevent* the trial of a Bishop.

THE REASONS FOR HARMONY IN THE ANGLICAN CHURCH.

Now it may be asked "How is it possible that there is such apparent harmony in the Protestant Episcopal Church when there is found within her midst such discordant elements and so much heterodoxical opinion?"

The Anglican Church as a whole is an exceedingly elastic as well as liberal body. Her pendulum in the performance of the services may swing from the most ornate Ritual following as closely as possible that of the Roman Mass to the ultra-Protestant baldness and simplicity of worship.

The Church of England declared and the Protestant Episcopal Church⁶⁰ adopted her words and incorporated them into the Preface of her Book of Common Prayer the following: Seeking to "keep the happy mean be-

⁵⁹ The Fourth General Council in Canon XXI rules against indiscriminate testimony, but with a P. E. ecclesiastical court it is a matter of discretion. She has no canon on the subject.

⁶⁰ Preface to Book of Common Prayer, page 5.

tween too much stiffness in refusing and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken." The only thing that there has been any special controversy over in England so far as the performance of the service has been is that which has arisen out of the proper interpretation of what is known as the "*Ornaments Rubric*."^a This Rubric reads as follows: "And here it is to be noted, that such Ornaments of the Church and of the Ministers thereof, at all Times of their Ministrations shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament in the Second year of the reign of King Edward the Sixth." The Protestant Episcopal Church has fortunately shifted the responsibility of settling this matter upon the shoulders of the Mother Church by saying in the Preface of her Book of Common Prayer^a "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require."

The present Episcopal Robes generally worn by American and English Bishops are those which were and are still used by English Lord Bishops in the upper House of Parliament. Properly speaking Anglican robes ought

^aFound immediately before the "Order for Morning Prayer," in Prayer Book of the Church of England.

^aPreface to Book of Common Prayer, page VI.

not to differ much from those of the Church of Rome. However, the former robes are more graceful in shape and as a general thing richer in fabric though more modest in ornament. There were and are still certain characteristic vestments of each of the Western Churches of which there is no necessity to speak. I am only trying to show how the Anglican Church (and especially the American daughter) leaves her Bishops and clergy in general to decide for themselves within certain limits. While this has some virtues about it, yet it certainly has also many defects and is the cause of some confusion to the mind of a stranger who may pass in one day from the service of a Low Church Priest to that of a Ritualistic one.

Now this so-called liberty is one reason for the noticeable harmony in an Episcopal Congregation, Diocese or General Convention. No man is forced to accept a set rule of Faith (excepting the Creeds) or mode of performing the worship as prescribed by the Prayer Book. The latter has Rubrics and the Ritualist sees in them the "shall" of absolute obedience, while the Low Churchman reads between the lines a "matter of discretion" in fact "non-essential" so long as the words of the Prayer Book are said. And indeed the Church, too, does not require the minister to have two whole hands to administer the Sacraments or two legs to stand upon. Men with crippled hands, wooden or deformed legs, men deaf and dumb now serve as Priests at her altar. Yet taking the clergy as a body they are some of the most high-toned gentlemen and best scholars of the English speaking people. Your Grace has been assaulted in the Church papers by those who are not counted refined. Of course there can be found exceptions therein as in the great churches of the East and West. The greatest fault that the Protestant Episcopal ministry has is its miserable

servility to wealth and fashion and which, indeed, is apt to crush out true spirituality and also tenderness toward the poor of God's Church.

And there is another reason for harmony and that is the great love which all schools of thought in the Anglican Church have for the Book of Common Prayer. The Prayer Book and Bible with their collection of beautiful hymns form a spiritual trio of inspiration which electrifies all schools and parties when they assemble in Church or in Council. In fact you can find the Book of Common Prayer in the homes of very many sectarians. I mean Presbyterians, Methodists, etc. The Sects even use the Marriage and Burial Services of the Anglican Church and adopt very much of the contents of the Prayer Book in their public worship as well as copy much Anglican Church ornamentation and ceremony. They, too, now observe many of the Festivals and Fasts prescribed by the Book of Common Prayer. I personally, have seen almost a revolution in the last thirty or forty years in these respects on the part of the numerous Protestant Sects.

Of course it must be remembered that these sacred books of the Anglican Church are all in the language spoken by the English speaking world. Besides, the marked intelligence of the Celtic and Anglo-Saxon races demands a book in the hands of those who worship. They grow tired of looking on. They are too nervous a people to keep their mouths shut. They are too active to either sit a long while or stand. They, therefore, have a form of worship prescribed by the Book of Common Prayer whereby not only every faculty of manhood, but also every limb or member of the body is engaged in the worship of Almighty God.

The Anglican mind does not like repetitions in Prayers or Litanies, and while the structure of her services is always the same yet she has left wide margin for enrich-

ment with hymns, chants, and anthems taken from Scriptures. She prides herself on her chanting and instrumental music. Her theory is that everything that is good ought to be turned to the glory of God. This, indeed, may account for the very great number of "nominal Christians," or, as I had better say "nondescript Christians" and in fact bare moralists who attend her services. They delight in the dignity and richness, yet simplicity of her worship.

She has one apparent fault to one who likes *explicitness* viz.: the *absence of the same* in dogmatic statements. In other portions of the Holy Catholic Church there is but one interpretation of a doctrine and one way of performing the service. Each child of that portion of the Church knows just what the other believes. It is not so in the Anglican Church. Yet strange to say in the same pew may be sitting or kneeling five persons each holding a different view of the Holy Eucharist and yet each equally reverent and reading out of the same Book of Common Prayer. And, too, I have seen men in the same chancel wearing different colored stoles—some black, and some white, red or green, and furthermore you may see in one church the chasuble and alb with the other Eucharistic vestments worn, while in another there may be found only the cassock, surplice and stole, and yet in another the Genevan "Black Gown" with bands or the Black Friar's Robe during the delivery of the sermon. However, the great majority of clergy and churches are adopting more settled customs and greater harmony in "non-essentials" as they speak of all things excepting "the Creeds" and "Liturgy" or Book of Common Prayer.

I may be pardoned at this point to briefly call your attention to the fact that the Book of Common Prayer is chiefly a compilation so far as morning and evening prayers are concerned from the "Book of Hours," and

thus it has some undercurrent of magnetic influence in drawing together those who are specially fond of the ancient ways, prayers and supplications as well as the Te Deum and Doxologies, while on the other hand there is much that is modern in these services or at least old prayers are modernized and therefore those who may love the past and its sacredness as well as those who believe in being "up with the age" have no difficulty in using this Book. She also has aimed to gather into her Prayer Book the best from all the "uses" common in England before the Reformation "in saying and singing," viz.: from those of *Salisbury, Hereford, Bangor, York and Lincoln*. Perhaps it is this example of *diversity in unity* that has set her children the example of *unity in diversity*.

Your Grace, I have written to you in great length without any intention of literary merit. My letter after all has had only one intention, viz.: to point out to you the actual state of affairs so far as I know of them within a Church which claims for herself Apostolicity and Catholicity.

I would *not* do the Anglican Church a wrong. I would *not* any more than I would cut off this hand which holds the pen by which I communicate my thoughts to your Grace in black and white, withhold one truth or hide away one merit of which she glories. On the contrary I trust my very frankness may be the cause of stirring up a spirit of interest on the part of the Holy Orthodox Church so that the Anglican claims may be fairly and quickly weighed and that the Saviour's prayer, so far as the Anglican Church and the Holy Orthodox at least are concerned, may be fulfilled—"that they all may be one."

Meanwhile (may I be pardoned for even suggesting?) the Holy Orthodox Church under your Archiepiscopal

government has a great and blessed work to do in the United States. Of all parts of the Holy Catholic Church the Holy Orthodox Church's work, let me *emphasize*, IS THAT OF THE MOST IMPORTANT. *She is the Mother Church of Christendom*. Her lamps, therefore, ought to be kept filled, the wicks trimmed and always burning. Her priests to a man ought to be conversant with the ways, language and all things of the Western world. Here is the table land for unification. Here is the platform where with *one tongue* the diversities of languages of Babel shall be driven forever away as marks of division, or reasons for a lack of love one toward another.

In the Providence of God you, Most Reverend Sir, have been selected as the loving, gentle shepherd whom we of your fold revere and love and follow in humble and childlike godly submission for we feel that, though you are our gentle Chief Shepherd, still you are our firm and masterful as well as intrepid leader.

May God spare you length of years ; and oh, may he prolong your days in the midst of this Western World until you have truly fulfilled the mission unto which Christ has appointed you, for not unto Rome, but to Constantinople must the world look for the old, well beaten path which leads to the Jerusalem on earth where Christ died, rose, and from whence He ascended to the Jerusalem which is on High—the Mother of us all.

Realizing that I am the least of your children in the faith, still I beg to have the honor not to be a whit behind the greatest in love and obedience as

Your son and servant,

INGRAM N. W. IRVINE.

APPENDIX I.

HENRY VIII. AND THE CHURCH OF ENGLAND.

By the Right Rev. George F. Seymour, D.D., LL.D.,
Bishop of the Diocese of Springfield.

SPRINGFIELD, Ill., May 26, 1906.

REV. I. N. W. IRVINE, D.D.

St. Nicholas' Cathedral, 97th St.,
New York City.

REV. AND DEAR BROTHER:—In response to your request for an article for your review, I send the enclosed. I am as anxious for Christian unity as any one could possibly be and hence, at your request, I place the enclosed at your disposal.

With best wishes,

Faithfully yours,

GEORGE F. SEYMOUR.

The Church of God has its genesis directly from God. The eternal Son, after He had risen from the dead and shortly before He ascended into Heaven, gave to His Church its charter and vested its government under Himself as the Head in a corporation of eleven men.

The Holy Ghost, through St. Matthew, has preserved for us the ipsissima verba of the charter, and they run thus: (St. Matthew, xxviii. 18.) "All power is given unto me (our Lord is the speaker), in heaven and in earth. Go ye therefore (addressing the apostles), and

teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world."

Here we have the principles of the polity of the Church luminously expressed and wonderfully condensed, as only God could do it. We have the Head of the Church before us in the person of Jesus Christ, clothed with our humanity in its glorified condition, filled with all divine power in heaven and in earth.

Second.—We have him as the Head, the glorified Son of man, filled with all divine power from the Godhead.

Third.—We have the work laid out for them to do, namely, to teach and to minister the sacraments; to teach all nations whatsoever He, the blessed Lord, had commanded, and to baptize them, which implies the authority to minister all other sacred rites.

Fourth.—We have the extent of their jurisdiction, "all nations."

Fifth.—We have the duration of their ministry, "unto the end of the world."

Sixth.—We have the limitations under which they were to teach and labor, namely, as to the former, "Whatsoever Christ had commanded them," as to the latter they were to work in co-operation as a corporation, a solidarity, and not on their own individual lines. "Go ye," "baptize ye," "teach ye," and the promise of official continuity and perpetuity is to them as a body, and not separately, or to one alone—St. Peter. The plural number is used throughout, placing the apostles before us as a band of brothers held together on the same level by the radii which united them to the same centre, the divine Head, presently to ascend to heaven and seat Himself upon the throne of God.

Ten days after the ascension of our Lord, His Church was born on the day of Pentecost, and the apostles began to act under the charter which their divine Master had given them, and thus we are enabled to see how they understood it. Nay, more; since they were inspired, how the Holy Ghost meant it to be understood. The blessed Spirit sheds His bright beams upon the first believers who were instructed and guided by the very men who received the charter from Christ's own lips, and this is the account which He gives of them: "They (those baptized on the day of the Church's birth) continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." (Acts ii. 42.) Here we have the polity of the Church of God which protects the faith, the discipline, the sacraments and the worship. It is the apostolic government; not under one, St. Peter, but under all the apostles as a corporation, as the charter prescribes. It is the apostolic government again as against those who refuse the apostolic rule, as continued and perpetuated in the episcopate.

In view of these facts it will be seen at once that no man can found the Church of God. It was founded once for all "on the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone," and it will last until the end of the world.

When it is asserted, therefore, as it often is, that "the Church of England was founded by Henry VIII." (A. D. 1509-1547), the assertion is meant to carry with it the denial that the Church of England and our Protestant Episcopal Church in the United States, which is derived from her, are the Church of God. The statement is intended to discredit our claim to be a part of the body of Christ, and to reduce us to the condition of a sect which had its origin in the reign of Henry VIII., about A. D. 1534, and is an appeal to popular ignorance and prejudice against us.

I address myself, therefore, at once to this allegation, and inquire on what does it rest for support and what misconceptions give it the faintest shadow of plausibility? It rests simply on this: That Henry VIII. (A. D. 1509-1547) happened to be the monarch on the English throne when the Church of England drove Rome, a foreign Church, out of the land, and refused any longer to submit to her exercise of jurisdiction within the realm; and Henry, for personal reasons having their root in the usurpations and corruptions of the Popes, Julius II., who granted a dispensation from what he, the Pope, held to be the divine law, for the English King to marry his brother Arthur's widow, and Clement VII., who wore out the patience of the King by deceit and treachery in dealing with the divorce asked for by Henry from his wife Katharine of Aragon; for these reasons, I say, Henry VIII. was moved and stimulated to give the royal consent to the enactment of canons and statutes which gave full legal force to legislation in Church and State which made the Church of England once more, as Magna Charta declared she was, "free!"

The connection between Rome and England which was thus broken, was purely ecclesiastical, and was a growth which had its origin in the sixth century, when the monk Augustine came to Kent in A. D. 597, and with the aid and influence of what was then the civilized world, helped to plant and build up Christianity, in the eastern part of Britain.

Augustine found Christianity in Britain when he arrived. It had been there since a very early date, so early indeed that Tertullian and Origen before the year A. D. 200 allude to its presence, and others a little later give more detailed information of its occupancy of the island.

It is more than interesting, it is reassuring against the claims of Modern Romanism, that Britain is indebted for its Christianity to *both the East and the West*.

First to the *East* through Gaul, where if not planted directly by Apostolic hands, strong with Pentecostal benediction from Palestine, it came within a hundred years after the Ascension from those who had known the Apostles.

And *secondly* to the *West* at the close of the sixth century, when the Italian Mission came to the heathen Saxons, who had supplanted Christianity in the eastern and southern Kingdoms of the Heptarchy.

The Christianity in Britain, which confronted Augustine, knew no *monarchy of St. Peter*, but represented energetically and emphatically the position of St. Irenaeus, who distinctly affirms in a famous passage, which is on everybody's lips, that the great Church of Rome was "founded and organized by the TWO most glorious Apostles *Peter and Paul*."

These facts, the existence of *two* missions in Britain, the Eastern running back to sub-apostolic, if not to apostolic times, and the Western coming with beneficent purpose, to convert heathen tribes who had recently invaded and seized the southeastern portion of the island, and driven out the civilized and christianized Britons; and the further most significant fact, that both missions alike were ignorant of the *supremacy* claimed by Modern Rome, since Gregory the Great, at whose instance Augustine went to Britain, repudiated when Pope the title "Universal Bishop," given to him in correspondence by the Eastern Patriarch, John the Faster. These facts demonstrate the absolute soundness of the position of the Catholic Church, and of our Anglican Communion as a part of the Catholic Church against Modern Rome, that the Church of Christ is vested in a *corporation* under the divine Lord as the Head, and not in *one man*, St. Peter, and *his alleged successors, the Popes*.

As the years advanced and Rome asserted herself more

and more in presumptuous claims, she wove a network of canon and statute law which bound the nations of the west to her and her Bishop, as the alleged centre and source of mission and jurisdiction.

All of this legislation in Church and State was purely human and rested upon no divine sanction whatever, and hence it could be repealed without affecting in the slightest degree the body of Christ, organized and living under the charter which vested the government in the apostles and their successors, the episcopate, a corporation a solidarity, and not in one, St. Peter and his alleged successor, the Bishops of Rome. Now all that was done in the reign of Henry VIII. was to repeal the canons and statutes, which by human legislation bound England to Rome and set her free of foreign domination which had grown in its greed for money, and its lust for power. The pivot on which the movement turned in principle was this, expressed tersely and clearly in the question proposed to the two convocations of Canterbury and York, in 1534, as follows: "Hath the Bishop of Rome by *divine right* any more jurisdiction within this realm of England than any other foreign Bishop?" To this question the answer was made by overwhelming majorities in both convocations, "No."

Among those voting in the negative were such men as Gardiner, Bonner, Tunstall and others, who were afterwards conspicuously opposed not only to the excesses of fanatics, but even to what all will allow were salutary reforms. This fact conclusively shows that the first and great falsehood of Rome in her assertion of supremacy, *now an article of her creed*, was not then admitted or held by many of her most devoted adherents.

Henry VIII.'s connection with the reformation in England was purely accidental. He was a very immoral man, but he was not so bad a man as was Alexander VI., who

was the Pope when Henry was born. He was grasping for money, but he was not so greedy for gain as was Julius II., who was the Pope who, in defiance of God's law, granted for a great bribe, when Henry was a youth, a dispensation for him to marry his brother Arthur's widow, Katharine of Aragon. He was voluptuous and worldly, but he was certainly excelled in these vices by Clement VII., who was anxious to give Henry his divorce, but dare not do it, because Katharine's nephew, the mighty Emperor, Charles V., held Rome in subjection, and more than metaphorically grasped him by the throat. Henry's connection with the reformation in England is to be traced for its ultimate cause to the dispensation granted at the instance of Henry VII., for his son, Henry VIII., to marry his brother's widow, Katharine of Aragon, whose rich dowry the elder Henry did not wish to restore to Spain.

This dispensation by the Pope was on Roman principles a stretch of prerogative since it suspended what was held to be by papal canonists a *divine law*, expressly laid down in the book Leviticus, that a man may not marry his brother's widow. In later years when child after child borne to him by Katharine died in infancy, Henry pleaded scruples of conscience for continuing to live with his wife, and alleged the deaths of his children as the visitation of God upon him for his unhallowed union with his brother's widow. One is not inclined to credit Henry VIII. with an over-sensitive conscience, and at once sets aside the plea as worthless, but He Who overrules evil for good, made use of Henry to help complete a movement which set the Church of England free from the grasp of Rome, and enabled her to preserve her life and organic connection with the past.

England, in Henry's time, was governed by two parliaments, or as we would say, congresses; one for the

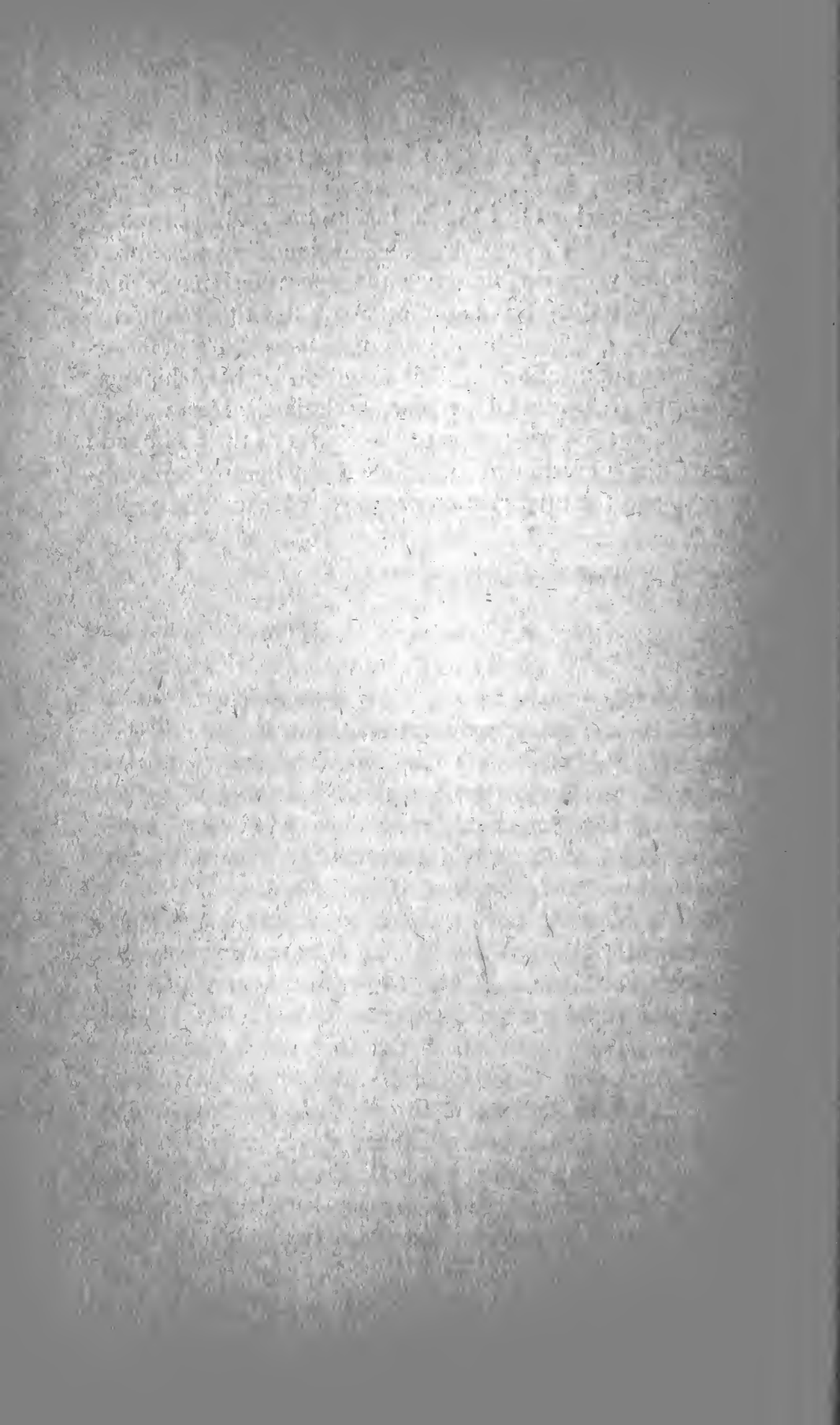
Church, called "convocation," the other for the State, the lords and commons, commonly called "parliament." Convocation passed canons, the Church's laws, and parliament passed statutes, the State's law. Canons and statutes, when Henry came to the throne in A. D. 1509, bound England to Rome. When Henry died in 1547, these canons and statutes, with the royal consent, had all been repealed, and there remained not a single tie in the sacred or civil codes which united the English Church to the See of Rome.

In all else the Church of England remained as she was in her ministry, her doctrine, discipline and worship. If Christ vested the Government of His Church in one, St. Peter, and made it a monarchy to be continued in the alleged successors of St. Peter, ruling the Church of God from the See of Rome as the centre, then England's break with Rome in the reign of Henry VIII. was fatal, and she ceased to live.

But if Christ's words are true, spoken to His assembled Apostles a little while before He ascended into Heaven, and if the blessed Spirit's record of the very first believers be faithful in bringing them into view as continuing steadfastly under the government of the Apostles, then the Church of England, when she threw off the jurisdiction of the See of Rome, returned as to her polity to apostolic and primitive purity and loyalty to Christ, and Henry VIII. was employed by the divine will to give legal completeness to the orderly methods pursued by both convocation and parliament in repealing canons and statutes which had sanctioned the Pope's alleged jurisdiction over England's Church, and seemed to justify his usurpation of power and prerogative over England's people.

To say that Henry VIII. founded the Church of England, is either a confession of gross ignorance or an admission of a deliberate attempt to deceive. Man can no

more found a Church than he can create the universe. Bad as Henry VIII. was, he was no fool, and, as originally designed for the Church, his studies had been partly theological. He never dreamed of founding a Church, nor did any one in his day and generation charge him with such folly. His assumption of the title "supreme head" was qualified by the saving clause "in so far as God's law doth allow." This assertion of headship was necessary to bring all persons, ecclesiastical as well as civil, under the jurisdiction of the courts of the realm, and secure the punishment of crime by whomsoever committed, and the preservation of good order in society.



APPENDIX II.

A CONSERVATIVE ANGLICAN VIEW OF THE SACRAMENTS.

By Rev. Randall C. Hall, D.D., Hebrew Professor
(Emeritus) General Theological Seminary.

245 West Forty-eighth Street, New York.

May 9th, 1906.

MY DEAR DR. IRVINE:

You asked me to send you a brief statement of what might be considered a conservative Anglican view of the Sacraments, such statement to be founded mainly on the language of the Prayer Book, and capable of being written down in about an hour. You would not take from me a refusal, and so I felt constrained to promise to do what I could in the short time at my disposal.

The statement is likely to be meagre and insufficient. To understand the Prayer Book one must study it sympathetically, with adequate helps. And this remark applies most emphatically to the Thirty-nine Articles. One of the most satisfactory manuals, so far as I know, having a compact statement of the Anglican position on the Sacraments is Vernon Staley's "Catholic Religion," published by Mobray & Co., London, England.

Of this I shall probably make free use without further acknowledgment or quotation marks, changing at times perhaps the phraseology to suit convenience.

Let us start, then, with noticing a sentence near the end of the Preface of the American Prayer Book: "In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship." This would seem to commit the American Church to all the dogmatic teaching of the English Church.

Now as to the Sacraments, they may be regarded as the divinely-ordered channels through which the spiritual forces of the Incarnation reach us. The term Sacrament is used in two senses, first in a narrow sense defined in the Prayer Book, p. 270: "I mean" (by the word Sacrament) "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof." Of Sacraments of this kind there are only two, as generally necessary to salvation: that is to say, Baptism and the Supper of the Lord (p. 270). In the above sentence the word "generally" is explained as equivalent to "universally." These two Sacraments are the instruments of inward life according to our Lord's declaration that Baptism is a new birth, and that in the Eucharist we eat the Living Bread. They are sometimes called "The Sacraments of the Gospel," because they have their visible sign or ceremony ordained by Christ in the Gospels.

The effect of Baptism is threefold:

1. It remits all sin, original and actual.
2. It bestows sanctifying grace with the Holy Ghost, (see Baptismal Office, middle of p. 247), and endows the soul with heavenly virtues (p. 248).
3. It makes the recipient a member of Christ, the child of God, and an inheritor of the kingdom of heaven. (See second answer in Catechism, p. 266.)

THE EUCHARIST.

The Holy Eucharist is a feast upon a sacrifice. "Do this in remembrance of me" (see Canon, middle of p. 235) is very commonly explained as meaning, "Offer this as my memorial before God," in accordance with the Scriptural use of the Greek for "do" and "remember," a remembrance before God and not before man.

The Church of England, also the American Church, in the thirty-first of the Thirty-nine Articles, condemns certain false ideas concerning the Eucharistic Sacrifice. This condemnation needs careful explanation, for it has formed the ground of unfair charges against her teaching.

The design of the article was to meet false ideas which had gained ground in the middle ages in reference to the Eucharist. For instance, Masses had come to be regarded as having each a value independent of the Sacrifice of our Lord upon the Cross; and a most debasing traffic in them was encouraged, especially for departed souls that they might be delivered from torment. (See more on this in Staley, p. 268, etc., *tenth edition*.) The article condemns "the Sacrifices of Masses," understood in the above sense, but not "the Sacrifice of the Mass."

The reason why the Prayer Book lays less emphasis on the sacrificial aspect of the Eucharist is given by Staley on page 272.

The Eucharist is the worship of Almighty God by the oblation of Christ with all the members of His Body, the Church, in union with Him. After the consecration of the elements the Body and Blood of Christ are objectively present, i. e., present independently of the faith of man.

That this is the teaching of the Prayer Book is shown by the definition of Sacrament on page 270 of the Prayer Book combined with the statement on page 271 that in the Lord's Supper the inward part or thing signified is the

Body and Blood of Christ. This is confirmed in Article XXV., where the two Sacraments of the Gospel are called "effectual signs of grace" (*efficacia signa gratiae*) in opposition to those who called them mere signs.

Where the Body and Blood of Christ are the whole Christ must be present, and is therefore to be worshipped. Christ is not to be divided. (See Article II., p. 557.)

In the Eucharist Christ is not appropriated without Faith. (See Article XXVIII.)

The latter part of this article was designed to meet certain abuses of reservation, etc. It does not wholly condemn reservation, etc. Reservation for the absent was provided for in the Prayer Book of 1549.

It is true that Reservation was dropped when this book was superseded in 1552. But the Act of Uniformity then passed styles that book "a very godly order, agreeable to the Word of God and the primitive Church," etc. Moreover, that omission does not necessarily mean prohibition is capable of easy proof.

Accordingly Reservation of the Blessed Sacrament is being restored throughout the Anglican communion.

OTHER SACRAMENTS.

The term Sacrament is used also in a wider sense, both in the Prayer Book and in the Second Book of Homilies, though not defined in the Prayer Book.

Article XXV. speaks of five others "commonly called Sacraments."

This designation of them does not imply any disparagement of them any more than "The Nativity of Our Lord" is slighted by being "commonly called Christmas Day" (p. 58). Unfortunately the wording of this article is liable to convey to a Catholic a wrong idea of the teachings of our Church about these other Sacraments.

It seems to refer to at least some of them as corrupted by mediaeval accretions.

CONFIRMATION.

Confirmation is the laying on of the Bishop's hands upon those who have been baptized in order that they may be strengthened by the gift of the Holy Ghost.

The seven gifts of the Holy Ghost thus imparted to those who rightly approach are named on page 275.

PENANCE, SOMETIMES CALLED THE SACRAMENT OF ABSOLUTION.

The Prayer Book speaks of the power of Absolution in Morning Prayer (p. 5), in Evening Prayer (p. 20) (note that in each case here a priest is demanded by the rubric), but in the Communion Service what is considered by some as the more emphatic form of Absolution is required.

Private confession and absolution are provided for in the English Prayer Book in the Order for the Visitation of the Sick. Though not in the American Prayer Book in that office they are freely used on the principle that omission does not necessarily mean prohibition. Moreover, the principle is freely admitted in the office of the American Book for the Visitation of Prisoners, where, moreover, *Satisfaction* is provided for. (See rubric foot of p. 316 and p. 317.)

HOLY ORDER.

The Sacrament of Holy Order gives, through the bestowal of the Holy Ghost, power and authority to exercise the work of the ministry in the Church of God. It is bestowed by Christ Himself through Bishops only. The

whole structure of the Prayer Book assumes that the authorized minister, whether Bishop, Priest or Deacon, is the organ of Christ Himself. (See Office for Private Baptism of Children, p. 254, 3d line, "that He [Christ] hath embraced him with the arms of his mercy.") What belongs to the office of a Deacon is expressed on page 512.

What belongs to the office of a Priest does not seem to be so explicitly stated in the Ordinal, but is to be gathered from an examination for the different offices of the Prayer Book from which we learn that in addition to what the Deacon can do the Priest can forgive and retain sins (p. 522), celebrate the Holy Communion (see rubrics of that office beginning with p. 228), and bless.

It is true that the word "minister" used throughout the Marriage Service in the American Prayer Book seems to allow the Deacon to pronounce the blessing at the end. The Deacon would violate no rubric, it is true, but no Catholic-minded person would regard it as a Priestly Blessing when pronounced by the Deacon. Moreover, the Bishop when ordaining gives the Deacon no commission to solemnize Marriage. (Note the omission of this on p. 512.)

The State regards Marriage as a civil contract and makes all ministers of the Gospel, whether Priests or not, its authorized agents in performing the Marriage Ceremony. This fact combined with the scarcity of Priests in the early days of the American Church and the consequent resort to the services of laymen, may possibly account for the adoption of the word minister throughout the office in the American Prayer Book, thus conceivably allowing the office to be used in emergencies by a layman commissioned by the proper authorities. This is a mere surmise of mine which the present haste does not allow me to verify, and I give it with much hesitation.

In addition to what the Priest can do the Bishop can

exercise higher rule, administer discipline, confirm, ordain, depose, also consecrate a church or chapel.

HOLY MATRIMONY.

Holy Matrimony is the Sacrament which hallows the union of man and woman; and bestows upon them the grace to live together in godliness and love. The office in the Prayer Book, combined with what has been already said, implies that God performs this service, and that His minister for this ought to be a Priest. The service, moreover, implies that divorce is against His law. This last remark does not apply, of course, to the annulment of a marriage which ought to be pronounced void *ab initio*. The history of the Prayer Book implies that only persons baptized and confirmed ought to be united in marriage by the Church.

UNCTION.

Anointing of the sick was provided for in the Prayer Book of 1549. It did not appear in subsequent revisions, and fell almost entirely out of use and has been called the lost pleiad of the Anglican firmament.

There is a growing conviction that the loss has been most deplorable. Accordingly it is being gradually restored throughout the Anglican communion on the principle that omission does not necessarily mean prohibition.

SACRAMENTS NOT TO BE REPEATED.

Of the above Sacraments three, Baptism, Confirmation and Holy Order, are not to be repeated.

As regards Baptism this point is incidentally touched on in a rubric (p. 252), but as to the remaining two Sacraments it is not noticed, I think, in the Prayer Book. It was no doubt assumed as resting on both principle and

tradition. (See Article XXXIV. Of the traditions of the Church.)

Now that you, my dear Dr. Irvine, my friend and former pupil, are within the Holy Eastern Church, I trust that you will do all in your power for the unity of Christendom.

Each communion ought to urge its members to join in the intercession for this object, and to search out and correct its own faults, remembering our Lord's dying Prayer: "That they all may be one."

Very sincerely yours,

RANDALL C. HALL.

NOTE.—The paging of the Book of Common Prayer, referred to by the Rev. Dr. Hall, is that of the latest revision.—I. N. W. I.

APPENDIX III.

ON JURISDICTION.

By the Rev. Wm. J. Seabury, D.D., Professor of Ecclesiastical Polity and Law in General Theological Seminary.

8 CHELSEA SQUARE, NEW YORK.

May 28, 1906.

DEAR DR. IRVINE:

Your friendly note of May 17th, with its kindly reference to associations of former days, which I also recall with pleasure, was duly received; and I endeavor in compliance with your request to give such explanation as I can in regard to the two points as to which you invite my expression. These are:

I. The right of the Anglican Church to jurisdiction in England and in the United States, as opposed to the Roman claims to such jurisdiction; and,

II. The existing obligation of the several parts of the actually divided Church, Eastern, Roman and Anglican, to conform strictly to the Canons of the undivided Church in respect of jurisdiction.

Individual views are, of course, not authoritative, but I agree with you that the candid and thoughtful expression of them may sometimes, even in humble instances, be of use in the promotion of general understanding of difficult questions.

I can hardly address myself to this endeavor without some reference at the outset to principles which seem to be fundamental in their relation to the practical points which you propose, and the understanding of which seems to be conducive to the solution of difficulties involved in their determination.

In the fulfilment of His redemptive work, and in the discharge of the duties of His mediatorial office, the Holy Scriptures show us that our Lord founded the Church as a visible Society, composed of those who professed their faith in Him, and were united in that profession by outward observance of Sacraments instituted by Him, under a Ministry of which He was the Head, and to the exercise of which in a subordinate capacity He admitted others. He chose in particular certain men whom He called Apostles, and having kept them with Him in training during the time of His earthly Ministry, teaching them the things pertaining to the Kingdom of God, He devolved upon them the duty of extending and perpetuating that Kingdom on earth after His departure, commanding them to disciple and baptize all nations, assuring them of His continued presence and co-operation with them in that work even unto the end of the world, and promising them in their discharge of it the guidance and aid of the Holy Spirit. It was the understanding of these Apostles that the trust thus reposed in them, extending beyond their personal lives and even unto the end of the world, belonged to them officially—to their office rather than merely to their persons; and therefore in view of their own departure they made provision, as our Lord Himself had done, for the perpetuation of that Ministry which He had given them. And as it was a part of His commission that He sent them as He Himself had been sent, that is with power to send others also, they proceeded to admit some into their own office, and to con-

stitute two orders subordinate to their own; which example being subsequently and continuously followed by the incumbents of the Apostolic Office, has given to the Church Bishops, as by a later usage they have been called, and the subordinate Orders of the Presbyterate and the Diaconate, the Bishops being, as incumbents of the Apostolic Office of Christ's constitution, the possessors of the ordinary official authority of the Apostles, as distinguished from the extraordinary powers which were personal to them.

If, however, the Bishops have the authority which the Apostles had, they are obviously subject in the exercise of that authority to such limitations as attached to the Apostles themselves in the discharge of it. Otherwise the Apostles must have conferred more than they possessed, which would be absurd. Looking, then, to see what, if any, were the limitations attaching to the Apostles in the exercise of their authority, it is manifest that certain limitations were involved in the very commission which they had received—as that in the discharge of it they were ministers of God's will and not of their own arbitrary purposes; that they were empowered to act in spiritual as distinguished from civil matters; and that a certain subordination was due from the individual, not to other individuals, but to the body or college as a whole; since the gift to each of an undivided equal share in the whole Apostolate or Episcopate limits the individual authority by the like authority of all others sharing the same gift. And beside these limitations involved in the original commission there appear others which the Apostles acting under the guidance of the Holy Spirit imposed upon themselves; such as the adoption of the principle of the distribution of their joint work into certain spheres or fields within which it should be severally carried on. The Apostles had from our Lord, as part of the authority con-

ferred upon them, a common or universal mission into all the world; but in the fulfilment of this mission they went not all together, nor did they act each one without regard to the other; but they separated and adopted limits for their ministry. Generally the field of individual work was denoted by place, though in one notable instance the mission seems to have been directed toward different classes of people, irrespective of their dwelling place; the Gospel of the Circumcision having been committed to St. Peter, and that of the Uncircumcision to St. Paul. We do not, indeed, find in the Scriptural account that the Apostles were so limited that they were resident, as Bishops subsequently were, except in the case of St. James at Jerusalem; but it is too evident to be denied that the principle of apportionment or allotment of work among the several persons equally authorized to perform it, which in time, and indeed almost at once, made residence in his See the characteristic of the Bishop, was acted on by the Apostles themselves in their settlement of the system upon which the work of the Ministry of Christ should be accomplished.

Deducible by necessary inference from this example of Apostolic action, as well as from the essential relation between authority and limitation upon authority, is the distinction between power and right out of which grows the idea of jurisdiction. If power be absolute, or without limit, there are no conceivable circumstances in which it may not act. If there be a limitation upon power, then the power, though existing, may not act contrary to that limitation. It is in this connection that we apprehend the distinction between what, in the language of the Church, we call Order and Jurisdiction; Order being the power to do the acts commanded by Christ to be done—the power, speaking in the general, conferred by Grace to impart Grace; Jurisdiction being the right to exercise that

power. His power of Order, including the general or universal mission involved in the original institution of it, the Bishop has by his admission to the Episcopate: but there are many instances in which his right to exercise that power may be in abeyance, or entirely withdrawn. If a Bishop be lawfully suspended by competent authority from the exercise of his office, it is not his power which is impaired or lost, but his right to exercise that power. So in general the laws which a Bishop is under obligation in his spiritual character to obey, may deprive him of the right to exercise his still existing power. His order is unimpaired: his jurisdiction is affected.

The laws of the Church determining the field or sphere within which individual Bishops are to exercise the power of their order, determine as we say their jurisdiction, or their right to exercise their power of order in such a field or sphere. From the beginning of the history of the Church until now this principle has been recognized; and though the application of the principle has sometimes been difficult, and difficulty has sometimes produced confusion, yet the principle never has been, and it would seem never can be, abandoned.

It is most noticeable, though not in the least surprising or unnatural, that in the application of this principle the early Church made the jurisdiction of its Bishops a territorial jurisdiction, and ordinarily defined it in correspondence with existing civil divisions. The Apostles themselves in the preaching of the Gospel, and in the planting of Churches, were wont to seize upon the salient points in civil jurisdictions as affording presumably the best centres from which their influence could radiate; and as the city was the unit of the Roman civil system, the distinguishing title of the Churches was apt to be that of the Church in such a city; and, as time went on, that of the Church in provinces or countries included in the Empire. And the

recognition of such territories as the jurisdiction of the Bishops overseeing them was an exclusive recognition, ignoring or denying the right of any other Bishops within them than those to whom they lawfully pertained. That this application of the principle of the distinction between order and jurisdiction was universally characteristic of the discipline of the undivided Church, it is presumed no one will dispute. There are several of the Canons of General Councils which might be cited, but it may suffice to use as an example of settled policy the second Canon of the Council of Constantinople, as translated in Dr. Fulton's *Index Canonum*: "The Bishops of a Diocese are not to invade Churches lying outside of their bounds, nor bring confusion to the Churches; but let the Bishop of Alexandria, according to the Canons, alone administer the affairs of Egypt; and let the Bishop of the East manage the East only, saving the privileges of the Church in Antioch, which are mentioned in the Canons of Nicea; and let the Bishops of the Asian Diocese administer the Asian affairs only; and the Pontic Bishops only Pontic matters; and the Thracian Bishops only Thracian affairs. And let not Bishops go beyond their diocese for ordination or any other ecclesiastical administration, unless they be invited. And the aforesaid Canon concerning dioceses being observed, it is evident that the Synod of every province will administer the affairs of that particular province as was decreed at Nicea. But the Churches of God in heathen nations must be governed according to the custom which has prevailed among their forefathers."

It is to be understood of course that the term diocese was then used to denote a larger field than the See of a single Bishop, but this consideration does not affect the evidence afforded as to the principle of exclusive and territorial jurisdiction.

The example of the early Church in this respect has

been generally followed in subsequent history, and in England as well as other countries the distinction between order and jurisdiction, and the association of the latter with territorial civil limits has prevailed; and it is worth while to notice in passing, though not to discuss, the bearing which the civil power has had upon the designation of jurisdictions, and the maintenance of Bishops in them, to the great complication of the whole subject.

In the same way, as particularly affecting the Papal jurisdiction in England—imposed and asserted, and to some extent though never wholly by Church or State concurred in—should be noted the claim of the Pope to be the source and fountain of all jurisdiction as distinguished from order; a claim based upon a narrow and arbitrary conception of the power of order as consisting in its fulness of the power to make the *Corpus Christi Verum*; whereby the Priesthood became the summit of order; and the Bishops, receiving no added power of order by their Consecration, were admitted merely to the right of ruling in the *Corpus Christi Mysticum*, a right which as received only from the Pope might also at his pleasure be revoked by him—all of which, as it was conceived and worked to the end of the exaltation of the Papal tyranny, so also in the irony of history furnished a plausible pretext for the development of the later Presbyterian claim.

It is not, I think, too much to say that the main question between England and Rome has always been as to jurisdiction. I do not mean that there have not been innumerable differences in regard to doctrines, but that jurisdiction has been none the less the chief consideration; since doctrines could be ruled upon by authority, but the acquiescence in such rulings depended always upon the previous question of the right to exercise that authority. The whole formal process of the English Reformation was in repudiation of an assumed jurisdiction of the Bishop of

Rome, and was based upon the general denial given in answer to the question whether the Bishop of Rome hath any greater jurisdiction conferred upon him in Holy Scripture, in this realm of England, than any other foreign Bishop? And the Divine sanction to such jurisdiction having been denied, the question has been as to the lawful or canonical right to the possession of those Sees wherein jurisdiction was to be exercised. There have not, indeed, been wanting attacks upon the fact and validity of the Anglican succession of order; yet those in many cases have been largely complicated with doctrinal questions, and in general have belonged not to the earlier period of the controversies, but have been rather in the nature of an afterthought succeeding to the very thorough sifting of the matter of jurisdiction.

The general ground upon which the English Church has stood is that its Bishops have the exclusive right to jurisdiction in the Sees in which they have been lawfully and canonically settled. The attacks upon this position, based on various pleas, cannot here be particularly set forth. They have always been fairly and fully met; and in fact the continuance of this actual jurisdiction is witnessed to not only by ordinary historical testimony, but also by the abandonment on the part of Rome of formal claim to the particular Sees wherein such jurisdiction is exercised. Since the uncanonical intrusion of the Marian Bishops into Sees which were actually and canonically filled; the subsequent deprivation of those Bishops; the dying out of their line of succession, and the establishment in their places of Bishops deriving their order from pre-reformation sources, the Roman claims have not been set up for the possession of the established Sees of the Church of England. The adherents of the Pope some time after the accession of Elizabeth withdrew from the communion of the English Church and set up separate

and opposing altars; but they neither had nor claimed as such separate association the possession of any of the Sees of the Church of England, nor had they Bishops of their own wherewith to fill them. They were under the oversight of foreign mission priests who ministered to them as in the communion of the Church of Rome; and even when, later, steps began to be taken by the Papal authorities for the settlement of a Roman Episcopate in England, the Bishops constituted were entitled of no English See, but were adorned only with new, and sometimes outlandish titles. So that upon the principles of the Catholic Canons they were clearly intruders into Sees already full, and carried on therein a work purely schismatical in its nature.

This state of things existing in England, it would seem to be a fair inference that the same state of things existed in the American Colonies, which were an extension of England into America, and the Church in which was still the Church of England, and under the jurisdiction of the English Episcopate, and specifically of the Bishop of London. When those Colonies became independent States and established a civil union among themselves, what had been the Church of England in the Colonies remained, though necessarily without that name, the same Church in the States; and acquiring the Episcopate from Bishops who either traced to or were actually of the English line, it followed the precedent of ancient and general usage in making the spiritual jurisdiction of its Episcopate coterminous with the civil jurisdictions within which the Bishops were settled. Hence the establishment within the United States of an Episcopal jurisdiction which extended so far as the United States civil authority extended.

It is significant of the force of a traditional and common policy dating from even Apostolic times, that the Church

in this country should thus pointedly have adapted its jurisdictional administration to existing civil institutions. What the city was to the Roman Empire, that the State was to the general government then in the early stages of its formation in America: it was the political unit of the civil system. And as in the earliest times the cities were the Sees, so in the distinct organization of the American Church the Sees were the States of the civil union; and while particular Episcopal jurisdiction was settled respectively in them (systematically and with purpose, as soon as the exigencies of the situation permitted), the Episcopal jurisdiction of the Church as a whole, consisting of the combination of its several parts into a common union, extended throughout the civil union in which by the providence of God its lot had been cast. So that upon the principles of the Catholic Canons, and following the precedents of the traditional association of jurisdiction with territory, that Church established its jurisdiction within the territory of that civil union, as it then stood, or should thereafter be established; purposing to grow with its growth, and extend with its extension.

Certainly this then was and since ever has been the claim of that Church which after the war of the American Revolution organized itself under the name of the Protestant Episcopal Church in the United States of America. And if it be said that the claim establishes nothing, since anyone may claim anything, then I ask upon what other basis than that of a claim with concurrent occupation any ecclesiastical territorial jurisdiction in the world has ever been founded? If it be answered that the basis was the authority of the Church, then it is obvious to remark that this only shifts the question to that of the right to make the claim; though it leads us to the more appropriate question as to the priority of that claim. The field being the world, and the mission

extending through the field, the ministry of Apostolic succession is empowered to occupy that field; and the object of the Catholic Canons was not to deny or hinder such occupation, but to recognize it where it existed, and provide against its being disturbed or intruded upon. But if it be denied that the claim here referred to was a prior claim, it will be pertinent to enquire what claim was before it? Certainly no claim to a jurisdiction in ecclesiastical matters coterminous with the civil jurisdiction in the United States was made in the territory covered by those States before the establishment of the ecclesiastical union, nor so far as I am aware has it ever since been made. Claims adverse to us are only in part on jurisdictional grounds, involving a denial of our possession of order and of that general mission which belongs to it. In so far as they depend upon the question of priority of claim and occupation and are properly jurisdictional they concern the case of the Church in the State of Maryland, and in those territories which were later acquired by the United States in what is known as the Louisiana Purchase.

With regard to Maryland it is a fact that Dr. Carroll, the Roman titular Bishop of Baltimore, received his Consecration in 1790; the Anglo-American Bishop Claggett being consecrated Bishop of Maryland, in which State Baltimore is, in 1792. If the State of Maryland had stood alone, the priority of Episcopal jurisdiction in it might be said to belong to the Roman Bishop, though his title is not significant of a claim to territorial jurisdiction in the State as such. But in fact Maryland did not stand alone either civilly or ecclesiastically, being in both kinds engaged with other States and Churches in a common union whereby they became members one of another; the Churches being united under the care of a lawful Episcopate able to provide, and then in process of providing,

a Bishop for each of them, and for Maryland of course among the rest. The settlement of Bishop Carroll in Maryland was therefore as much a setting up of altar against altar as it would have been had Claggett actually been first consecrated; for his claim to Episcopal jurisdiction was made in a place which was within a recognized diocesan jurisdiction, part and parcel of a system of diocesan jurisdictions—the Church in Maryland being equally with the Church in other States of the Union represented as such in the ecclesiastical union, each State being regarded as the field of a distinct Episcopal jurisdiction, and associated with the others in a common Episcopal oversight.

It is true that there were many members of the Roman communion in Maryland who dissented from the Anglican claim to jurisdiction in this country, as their predecessors had dissented in England. It is true also that this and other kinds of dissenters existed in other parts of the United States, and that the liberty of conscience which they exercised in such dissent was an inherent and inalienable right of nature. It is true furthermore that ecclesiastical jurisdiction rests upon the willing consent of those upon whom it is imposed; for spiritual authority, unlike civil authority, depends not upon force or compulsion, but upon the constraint of a conscious moral obligation. But it also remains true, nevertheless, that those members of the Church who are unwilling to accept the jurisdiction of their Bishops, and who demonstrate that unwillingness by their voluntary association apart from that jurisdiction with or without the supervision of other Bishops, are in a state of schism or division from that Church which continues under its regular Episcopal supervision. Such was the condition of those who had separated themselves from the Church of England in their adherence to the Papacy, and such continued to be the condition of their

successors in the same adherence in the English Colonies and the States into which they developed. And a system of Episcopal oversight having been lawfully and in fact established throughout the civil union of those States before the introduction of the Roman hierarchy derived from Carroll, the introduction of that hierarchy was in itself schismatical upon the principles of the Catholic Canons, even supposing it to have been in other respects duly and orderly established in accordance with those Canons—which would be somewhat difficult of proof.

Assuming what I have never known to be disputed, that the entire Roman hierarchy in the United States is derived through this uncanonical and schismatical consecration of Carroll, the fact would go far toward settling the regularity, on Catholic principles, of the jurisdiction of the Anglo-American Episcopate in those parts of the United States which before their connection with the Union were settled by members of the Roman communion. For as between a formal and general claim to jurisdiction throughout the civil union established in conformity with all settled principles of Catholic Canon law, and a later intrusion on the part of those who have no other justification for their want of Canonical regularity than the authority of a foreign Bishop, there ought not to be much difficulty in deciding. If the American claim to the jurisdiction of its Bishops stands anywhere in the United States, it stands everywhere in that Union.

But those who feel that priority of occupation in fact belonged to the Roman communion in those States which were originally settled by members of that communion, may do well to remember that such members were not the only inhabitants of that territory; and further, that evidence seems to be wanting of their being under any resident Episcopate, or of any steps having been taken to provide such Episcopate prior to the time of Carroll.

I speak as to this under correction, but I do not know and do not believe that there was any settled Episcopal jurisdiction anywhere on the American continent prior to the Scotch and English consecrations of Bishops for this country in 1784 and 1787. Missions of course there were, and possibly Bishops, but I am apt to think that if any Bishops there were, they were without the characteristic of a settled Episcopal jurisdiction, much less of one that included the territory under consideration. I do not say this contentiously, but because it seems to me to have an important bearing upon the question of intrusion; and also because if I am in error in this respect I shall be glad to learn it.

But it should not be forgotten in this connection that apart from all question of priority of occupation as affecting regularity of jurisdiction, there exists the standing objection to Roman claims that they are based upon a mission which confuses Catholic faith with impositions of Papal decrees, making the acceptance of both of equal necessity. The Bishops of the Church of Christ are to be the successors of the Apostles not only in order but also in faith. And if those who have received a valid succession of order have succeeded to a corrupt faith, and require of those who would be saved the same acceptance of questionable and new doctrines as of the undoubted Catholic verities, there is no mission of Christ that can sustain such requirements; and the jurisdiction which is claimed anywhere upon such a state of facts is at best a defective jurisdiction, and good only in so far as it is conformable to the really Catholic mission.

The bearing of this objection in cases where priority of occupation is disputed is obvious; and in such like self defence it has always been used against Roman intrusions in the Anglican communion. In these later days, too, it has been used as the ground for carrying the war, so to

speak, even into the enemy's country, and in territories undoubtedly Roman by prior Episcopal occupation granting to those who have sought relief from the tyrannies and misgovernments and extortions of the existing jurisdictions the opportunity of preserving their faith in Christ in connection with the Sacramental life of the Church; an opportunity which, in the straits into which they had fallen, they could no longer have without such help. It is an extraordinary and exceptional course, claimed to be justified by extraordinary and exceptional needs; in the letter contrary to the Canons of jurisdiction, and defensible only as in conformity to the law of the general concern of the Episcopate for all the members of the flock of Christ; a law which is bound up in the mission on which jurisdiction is founded, and which when applied in properly exceptional cases, supersedes jurisdiction in its limited and territorial sense. The consideration of this course, however, does not enter into the argument here, except as in anticipation of a charge of inconsistency; which charge even if it were true would prove nothing against the otherwise consistent claim of jurisdiction within the national territory.

This claim, and the general right of the Anglican Church to jurisdiction in England and in the United States, I have now, in reference to your first point, set forth with such care and candor as was within my power. The position of the Anglican Church which I have thus endeavored to describe is, in my judgment, entirely conformable to the Catholic Canons; and is one which, if we lived under the conditions in which those Canons were produced would be recognized by the authority from which they proceeded. It is a plain fact, however, that the rectitude of this position is not recognized by others who make the same claim to derivation from that authority which we ourselves make. But supposing, for

the sake of argument, that it were recognized by these, would they be entirely precluded from the exercise of any manner of jurisdiction within that territory which is covered by our claims? Apparently they would be so precluded under those Canons upon which our position is based; and the obvious consequences of that situation, and the natural and charitable desire for the amelioration of these consequences, lead one to ponder seriously upon the question whether these Canons can now justly be regarded as having the same binding and exclusive force as they had in their origin; which is the subject presented by your second point.

Into the general question of the obligation of acts of General Councils upon the Church of later and present times it is not needful to enter, further than to point out the distinction which exists between such as give testimony to the unalterable faith of the Church, and such as relate to discipline; the former being of universal and continuous obligation; and the obligation of the latter being dependent on the continuance of the conditions which produced them and which they were designed to meet. The rulings in regard to the distinction and maintenance of territorial jurisdiction being of this latter character, it is to be considered that there was in them a force proper to the position of the Church in which they were enacted, which could not continue in the Church occupying an entirely different position. These Canons having reference to the relation of different parts of the one undivided Church must continue of obligation while the Church continued in that condition of unity. But no law is stronger than the sanction on which it depends. The unity of the Church was in itself the highest and most potent sanction which could be had for the laws regulating the relation of its parts to each other. But in the loss of that unity the sanction for those laws is with-

drawn. Each part of the Church retains those laws indeed as part of its inheritance, and in so far as relates to its own integrity it applies those laws to its several portions with such sanction as belongs to its own entirety. A breach of these laws then in that distinct part of the Church means an exclusion from the unity which such part maintains within itself. But when it is sought to apply those laws to the course pursued by another part of the Church, claiming and applying within itself the same inheritance, the sanction obviously no longer exists. A disregard of those laws as against another distinct part of the Church may imply exclusion from unity with such part; but exclusion from unity has already taken place on other grounds, and thus is no longer a penalty for that offense.

As a matter of fact there are three main divisions of the Church, each of which claims to have inherited by direct and unbroken succession the faith and order of the original undivided Church, including the principles determined in the age of unity as essential to their preservation. Whatever may be the rights of others, the Eastern, the Roman and the Anglican may fairly be regarded as of chief importance in this connection. In each of them the principles derived from the Catholic Canons affecting jurisdiction in its territorial and exclusive character, are applied within its own communion; and asserted and maintained against the others with that result of uncompromising, yet absolutely inefficient and inconclusive hostility which might be expected, and which, by the application of those Canons in the state of division, can never in this world be pacified.

In all this long continued, exasperating and interminable hostility, it seems not to have been considered, or at least not sufficiently considered, that the application of principles affecting jurisdiction which was made by the

Councils of the undivided Church, might be perfectly right and wise in the times and circumstances in which it was made, but might be neither altogether right nor wise in other times and circumstances, when the sanction of the common authority has been withdrawn. Given that sanction, and given the fact that it operated under the auspices of the unified civil system of the Roman Empire throughout which it extended, it was both natural and proper that the exclusive character of jurisdiction should find its field within territorial limits. But venerable as this policy was—even at the time of its conciliary enunciation—it was not the only policy possessed of Apostolic approval. There was at least one instance, as we have seen, in which jurisdiction was exercised over classes of persons irrespective of dwelling place; and this instance, due to a remarkable tenacity of national and racial customs and prejudices, is certainly not without great significance in these later days, and particularly in a country like this, which has been thrown open to all the world, and wherein liberty of conscience in the service and worship of God, and in the choice of religious associations is universal. And that significance is that in this age and country the Churches which by their succession of order have inherited the primitive principles of jurisdiction, should recognize in each other the liberty to apply these principles each for itself over those persons who have been in the providence of God committed to them. This is said not with a view to the suggestion of formal recognition, but with a view to the promotion of that spirit of charity which would be more effectual than any formal acts, though in time it might lead to them. With such a liberty each might do its own work, and leave others to do their own work; each standing or falling to its own Master, and each refraining from condemnation of others' methods except in the way of warning to its

own people. In such a state of mutual recognition of the right of each over its own, the natural tendency would be to the softening of the asperity of such assertion of right to place as might be necessary, and to a mutual toleration which would open a fair field for that appeal to reason and the moral sense which only can lead to the willing acceptance of truth.

If this should seem visionary I would only beg that it may be considered that it is but a description of what we are already to some extent in fact doing, though grudgingly and, as it were, of necessity, and perhaps with a scruple of conscience that we are departing from Catholic practice. The point is that we all have departed from Catholic practice in respect of ceasing to be in that state of unity which alone gave ground for the rule in regard to exclusive right to territorial jurisdiction. Where the Church was at one there was to be but one Church in a place, and he who intruded against the Bishop of that place intruded upon the unity of the Church. But unity being not an existing fact, and several representatives of the original Church claiming each for itself the original unity, the reason of the rule no longer exists except in each one for its own use, and is powerless to vivify it as against others. It would seem, then, that each should so hold its own right as not to impair that which belongs to another. We have followed the rule by which the Canons applied the principles of jurisdiction; and in accordance with that rule our jurisdiction is territorial, and under original conditions of unity would include all Christians within that territory. But those original conditions having vanished, it does not follow that in holding our own under that territorial rule we should disregard all claim to personal jurisdiction on the part of others. We do not in fact so hold, even with regard to those who have what seems to us but imperfect mission on which

to base their claim of jurisdiction over the persons committed to them. Over races which have been brought up under Roman Bishops or under Eastern Bishops we recognize the right of those Bishops to minister in this country; and by implication we recognize their right to personal jurisdiction over all those who of their free will consort with them. The situation exists. We live and daily act in it. And in so doing it seems to me that we recognize that it is not so much the Canonical rules which oblige us, as the principles which those rules applied under circumstances quite different from ours. If the principles were by Apostolic wisdom found capable of application by a different rule; and if the circumstances of the Apostolic application were analogous to those in which we now live, it would seem that we have sufficient justification for recognizing the right of others in the exercise of the personal jurisdiction which has Apostolic precedent, even though they come in the Providential ordering within that territorial jurisdiction in respect of which we have followed the Canonical rules and historic precedents of the Church: for surely, as has been wittily said, "Jurisdiction was made for the cure of souls; and not the cure of souls for jurisdiction."

In our present situation it is impossible but that offences should come, and acts be done which seem without sufficient warrant either in law or charity. Cases of reordination for instance are grievous in the consciousness of the Church whose orders are ignored. Yet they result from the conviction of the Church which performs them that it represents the unity which always reserved to itself the right to ignore the validity of acts done out of that unity. In such and all other grievances we have but to let our minds be known with brotherly frankness, and abide the wrong with that patience which in all the affairs of life we have to exercise amid evils which seem incap-

able of redress. Certain it is that such vexatious happenings are less likely to be frequent in the long run where the hearts of men are permeated with the charitable spirit of a mutual toleration, than when each is seeking the unconditional subjugation of the other; and nothing, in my judgment, would more conduce to the establishment of such a state than the tempering of our adherence to the literal obedience of the Canons, with an infusion of the spirit of conformity to the apostolic example.

The precedent of personal jurisdiction furnished by the Apostles was no doubt exceptional, and in the times which succeeded there was no need to follow it, and it was not generally followed. But the spirit of it has been sometimes caught in history, and the significance of its possible use in the healing of schisms in a country wherein the ecclesiastical estate is free from all entanglement with the civil, and whose citizens have been gathered out of the Churches of all nations, he would be spiritually blind who could not see. And the value of the precedent will surely be recognized if ever the time should come when all Churches, retaining their own individualities and pious opinions, can occupy the really Catholic ground in respect of the essential principles of faith and order, and exact nothing else as requisite to their communion with each other.

Let me close this letter with the quaint account which is given by Bingham in his *Christian Antiquities* of an instance which seems to have been in the spirit of the Apostolic precedent; and which, from its Oriental flavor and associations, may not be unacceptable to you.

“Yet it must be observed that as the great end and design of this rule (that two Bishops should not exercise their office in one city) was to prevent schism and to preserve the peace and unity of the Church, so, on the other hand, when it manifestly appeared that the allow-

ing of two Bishops in one city, in some certain circumstances and critical junctures, was the only way to put an end to some long and inveterate schism, in that case there were some Catholic Bishops who were willing to take a partner into their throne, and share the Episcopal power and dignity between them. Thus Meletius, Bishop of Antioch, made the proposal to Paulinus, his antagonist, who, though he was of the same faith, yet kept up a Church divided in communion from him. I shall relate the proposal in the words of Theodoret. 'Meletius,' says he, 'the meekest of men, thus friendly and mildly addressed himself to Paulinus: "Forasmuch as the Lord hath committed to me the care of these sheep, and thou hast received the care of others, and all the sheep agree in one common faith, let us join our flocks, my friend, and dispute no longer about primacy and government, but let us feed the sheep in common, and bestow a common care upon them. And if it be the throne that creates the dispute, I will try to take away this cause also. We will lay the Holy Gospel upon the seat, and then each of us take his place on either side of it. And if I die first, you shall take the government of the flock alone; but if it be your fate to die before me, then I will feed them according to my power." 'Thus spake the Divine Meletius,' says our author, 'lovingly and meekly, but Paulinus would not acquiesce nor hearken to him.' "

And so, with rest and peace to the Divine Meletius, and with devout thanks for his good example, I bid you farewell.

Very truly yours,

WM. J. SEABURY.

The REV. INGRAM N. W. IRVINE, D.D.

APPENDIX IV.

Copied from the New York *Tribune* of June 2.

SUGGESTIONS LOOKING TOWARD A REUNION

By the Hon. N. N. De Lodygsky, Imperial Russian
Consul-General, N. Y.

TO THE EDITOR OF THE TRIBUNE:

SIR: Would you kindly allow the undersigned to address, through your valuable paper, those of your readers who are interested in the vital question of the reunion of Christendom, and to offer for their consideration some brief remarks in reference to one special side of this problem, viz.: The mutual relations between two branches of the Church Catholic—the Anglican (Protestant Episcopal) and the Eastern (Græco-Russian).

Students of the inner evolution within the Anglican Church are cognizant of the two tendencies pursued by some parts of this communion—the one, the trend, since the tractarian movement in the 30's of the last century, toward traditional Catholicism, in its threefold subdivisions: (a) Rome (Dr. Newman), (b) pre-Henrician England (Dr. Pusey), and (c) Eastern Orthodoxy (Dr. Palmer and Dr. Overbeck, in England, and Dr. Irvine, in the United States), and the other the trend toward individualism in doctrine and interpretation, quite recently demonstrated by Dr. Crapsey's case and the rather sym-

pathetic attitude of a portion of both the secular and the religious press in his favor.

The continuance of this parallel inner process suggests the following supposition: Might it not evoke in some of the Anglicans the feeling that there is now an opportunity for some more active movement toward the establishment of a better understanding between themselves and their Eastern brethren?

With such an aim in view it would seem necessary to begin by clearing out of the way the two most important obstacles: (1) The doctrinal differences between the teaching of the Anglican and that of the Eastern branches of the Church Catholic; and, (2) the question of full conciliar recognition by the Eastern Catholic Church of Anglican orders.

Representative Anglican theologians should, therefore, prepare some short statements of both subjects, showing (a) what are the dogmatic alterations and augmentations of the teaching of the Eastern Catholic Church, as it was before the deplorable great schism between Rome and the four patriarchates (Jerusalem, Antioch, Alexandria and Constantinople), in the eleventh century—alterations and augmentations which have been accepted by the Church of England during its union with Rome, and inherited by its daughter, the Protestant Episcopal Church, in the United States, and (b) what are the historical irrefutable proofs of the validity of Anglican orders.

Such statements would have to be presented for their formal consideration to the four patriarchs, and to the heads of the eight autocephalous orthodox churches of Russia, Greece, Cyprus, Servia, Rumania, Montenegro, Austria and Hungaria.

This action would help to establish doctrinal identity and interecclesiastical federation, with conservation of individual autonomy of both sides, Anglican and Eastern,

and thus would bring them one step nearer toward the prayed for reunion, according to Our Blessed Lord's own words: "That they all may be one." (St. John xvii. 21.)

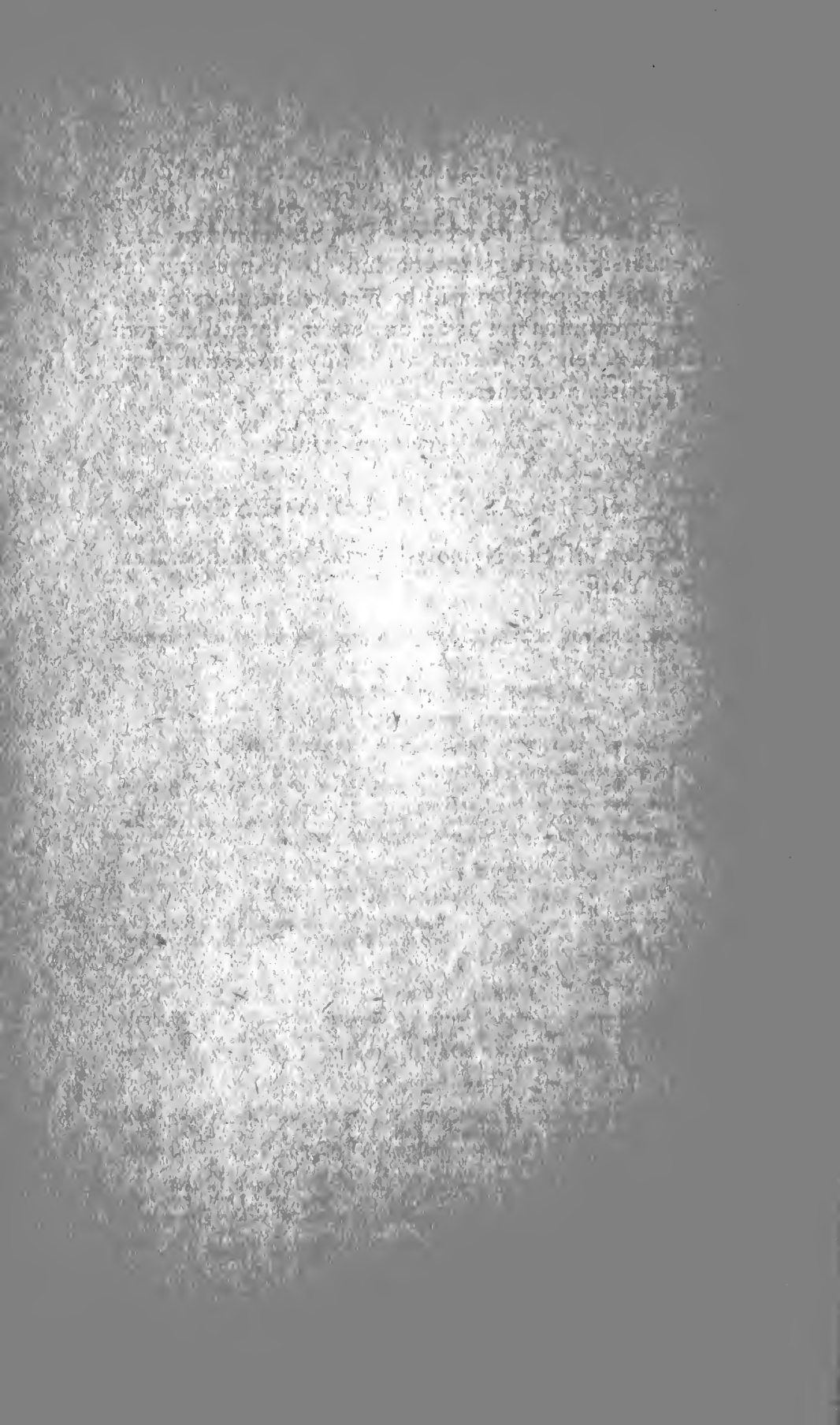
The undersigned begs to conclude by expressing his hope that this proposition will be met by members of the Anglican communion not as an unwelcome intrusion from the side of a foreigner, but as a friendly suggestion from a loving Christian brother.

Very respectfully,

NICHOLAS N. DE LODYGENSKY.

Senior warden of St. Nicholas' Orthodox Cathedral at
New York.

New York, May 30, 1906.



The Holy Orthodox Church

The Holy Orthodox Church possesses a Priesthood of *unbroken* succession from Our Lord and Saviour Jesus Christ. Her Liturgy is that of St. James of Jerusalem abbreviated by SS. Basil and Chrysostom. Her Ceremonial is that of the Ancient Church, though well adapted to modern times. She numbers about one hundred and twenty-five millions of Christians, who are under the four Ancient Patriarchates of the East and the Holy Synod of Russia. In the United States besides the Russian, Syrian-Arabic and Servian Clergy, whose names may be found in the subjoined list, there are several Greek Priests, who are under the Metropolitan of Athens, but who, so far as Episcopal Ministrations are concerned, call upon the Orthodox Archbishop of North America.

The Holy Orthodox Church recognizes but seven General Councils, and while holding inviolately the Catholic Faith as taught down to the close of the Seventh General, she is not in union with the fifth Patriarchate, namely, the Roman Catholic Church.

She holds out a loving hand to all who believe the *Ancient* Faith, whether in the East or West, and practice it, and who accept the Holy Scriptures as the Word of God. *Her continual prayer is for the unity of Christendom.*

The Orthodox Diocese of North America and the Aleutian Islands

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MOST REV. TIKHON, D.D.

Archbishop of North America and Aleutian Islands.

RIGHT REV. INNOCENT, Bishop of Alaska.

RIGHT REV. RAPHAEL, Bishop of Brooklyn and Head of the Syrian Branch of the Orthodox Church in America.

VERY REV. ARCHIMANDRITE SEBASTIAN DABOVICH, Administrator of the Servian Branch of the Orthodox Church in America.

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THE HOURS FOR SERVICE: Sundays, Divine Liturgy, 10 a. m.; Vespers in English, 7.30 p. m. Saturdays—All-night Vigil 7.30 p. m. The hours for other services are announced on Sundays.

2. South River, N. J.—Under charge of the Cathedral Clergy.

3. Passaic (Garfield), N. J.—Three Saints; Rev. P. Popoff.
4. Bridgeport, Conn.—Holy Spirit's Church, 890 Hallet St.; Rev. E. Klopotovskiy; J. Gribenichenko, Reader.
5. Ansonia, Conn.—Three Saints, 6 Lester St.; Rev. Theo. Buketoff, Rector; Constantine Buketoff, Reader.
6. New Britain, Conn.—SS. Cyril and Methodius, 280 Washington St.; Rev. Ptolomey Timchenkoff, Rector.
7. Yonkers, N. Y.—Holy Trinity, 326 Ashburton Ave.; Rev. B. Turkevich, Rector; G. Cherepnin, Reader.
8. West Troy (Watervliet), N. Y.—St. Basil the Great; Rev. J. Grigorieff; Stephen Fritz, Reader.
9. Philadelphia, Pa.—St. Andrews, 701 North Fifth St.; Rev. Constantine Seletzky.
10. Catasauqua, Pa.—Holy Trinity; Rev. Alex. Nemolovsky, Rector; T. Moroz, Reader.
11. Reading, Pa.—St. Basil the Great, S. Tarasar, Reader.
12. McAdoo, Pa.—St. Mary's.
13. Sheppton, Pa.—St. John the Baptist; Rev. V. Roubinsky.
14. St. Clair, Pa.
15. Wilkes-Barre, Pa.—Resurrection, Main St.; Very Rev. Archpriest A. G. Toth; M. Perhach, Reader.
16. Old Forge, Pa.—St. Michael; Rev. L. Vladyshevsky, Rector; J. Soroka, Reader.
17. Scranton, Pa.—SS. Peter and Paul.
18. Mayfield, Pa.—St. John the Baptist; Rev. Arseny Chahovtsoff; P. Zaichenko, Reader.
19. Bakie, Pa.—St. Mary's Chapel. (See Mayfield, Pa.)
20. Simpson, Pa.—St. Basil the Great; Rev. A. Boguslavsky; N. Levitzky, Reader.
21. Olyphant, Pa.—St. Nicholas; Rev. A. Boguslavsky; J. Kolesnikoff, Reader.
22. South Canaan, Pa.—St. Tikhon Monastery and Orphans' Home; Rev. Tikhon Rostovsky, Rev. Ipaty.
23. Buffalo, N. Y.—SS. Peter and Paul; Rev. A. Veniaminoff.
24. Pittsburg, Pa.—St. Michael; Rev. P. Kohanik, Rector; Rev. B. Bolfun, Deacon.
25. Allegheny City, Pa.—Rev. W. Alexandroff, Rector; N. Gress, Reader.
26. Charleroi, Pa.—St. John the Baptist; Rev. J. Sechintky; J. Lomakin, Reader.
27. Cleveland, Ohio.—St. Theodosius; Rev. J. Kappanadze, Rector; V. Oranovsky, Reader; V. Vasilieff, Professor of the Missionary School.
28. Marblehead, Ohio.—St. Mary's; Rev. Anthony Doroschuk, Rector.
29. Kelley Island.—SS. Peter and Paul. (See Marblehead.)
30. Phillipsburg, Pa.—St. John the Baptist; Rev. Basil Martysh; M. Moroz, Reader.
31. Osceola Mills, Pa.—St. Mary's. (Phillipsburg, Pa.)
32. Patton, Pa.—SS. Peter and Paul; Rev. Joannicky Kraskoff.

33. Chicago, Ill.—Holy Trinity; Rev. J. Kochuroff, Rector; J. Kedrovsky, Deacon.
34. Streator, Ill.—Three Saints; Rev. M. Potochny.
35. Madison, Ill.—St. Mary's. (See Streator.)
36. Minneapolis, Minn.—Rev. C. Popoff; V. Benzin, A. Kukulevsky, Professors of the Seminary.
37. North Prairie, Minn.—(See Minneapolis.)
38. Wisconsin, Minn.—St. Michael (See Minneapolis.)
39. Denver, Colo.—Transfiguration; Rev. Gr. Shutak.
40. Pueblo, Colo.—St. Michael; Rev. W. Kalneff.
41. Calhan, Colo.—St. Mary's; attached to Pueblo, Colo.
42. Hartshorne, Ind. Ter.—SS. Cyril and Methodius; Rev. Gregorius Varlashkin.
43. Galveston, Tex.—SS. Constantin and Helene; Very Rev. Archimandrite Theoclytos Triandafilidis.
44. San Francisco, Cal.—Holy Trinity; Rev. Theo. Pashkovsky, Rector; Rev. N. Metropolsky; G. Popoff, Reader.
45. Seattle, Wash.—St. Spiridonius; Rev. M. Andready; J. Tikhomiroff, Reader.
46. Wilkeson, Wash.—Holy Trinity; attached to Seattle.
47. Portland, Wash.—Attached to Seattle.

CANADA.

48. Wostok, Alberta.—Rev. S. Varhol.
49. Bukovina, Alberta.—St. Nicholas.
50. Kiselevo, Alberta.—Holy Virgin; Rev. Alexander Antonieff.
51. Withford, Alberta.—St. Michael.
52. Shandro, Alberta.—S. Mary's.
53. Beaver Lake, Alberta.—St. James.
54. Beaver Creek, Alberta.—St. Mary's.
55. Edmonton, Alberta.—St. Barbara.
56. Rabbit Hill, Alberta—Ascension.
57. Conon, Assiniboia.—St. Mary's.
58. Crooked Lake.—Transfiguration.
59. Inscinger.—St. Mary's.
60. Salt Coats, Assiniboia.—St. Elias the Prophet.
61. Salt Coats, Assiniboia—SS. Peter and Paul.
62. Stuartborn, Manitoba.—St. Demetrius of Solun.
63. Stuartburn, Manitoba.—St. Michael.
64. Winnipeg, Manitoba.—Rev. M. Skibinsky, Rector.

(There are several more priests coming to Canada.)

SYRO-ARABIAN MISSION.

65. Brooklyn, N. Y.—St. Nicholas Cathedral; Rt. Rev. Bishop Raphael; Rev. J. Solomonidis; Rev. E. Uphaish.
66. Worcester, Mass.—St. George; J. Hussan.
67. Lawrence, Mass.—Very Rev. Archimandrite Meletius.
68. Boston, Mass.—Rev. George Maaluf.
69. Wilkes-Barre, Pa.—Rev. M. Khurree.
70. Kearney, Neb.—Rev. N. Yannie.
71. Montreal, Canada.—Rev. George Makfuss.

SERVIAN MISSION.

72. Chicago, Ill.—Resurrection, Very Rev. Archimandrite Sebastian; Damian Hierodeacon.
73. McKeesport, Pa.—St. Savva; Rev. Hieromonk Nestor.
74. Wilmerding, Pa.—St. Nicholas; Rev. Philipp Sredanovich.
75. Steelton, Pa.—St. Nicholas.
76. Jackson, Cal.—St. Savva; Hieromonk Nikhifor.
77. Pittsburg, Pa.—Rev. S. Voevodich.

ALASKA.

78. Sitka.—St. Michael's Cathedral; Rt. Rev. Bishop Innocent; Rev. A. Kashevaroff; Seraphim Samuilovich, Hieromonk; Antony Wasileff, Hierodeacon; L. P. Kashevaroff, Teacher; E. T. Schajahnuk, Native Teacher and Interpreter.
79. Sitka.—Annunciation; clergy the same.
80. Juneau.—St. Nicholas; Rev. E. Alexin; W. Deykar, Reader.
81. Douglas Island.—St. Javva; clergy as above.
82. Killisnoo.—St. Andrew; Rev. I. Soboleff; Ch. Sokoloff, Reader.
83. Nutchek.—Transfiguration: Hieromonk Methodius; A. Bolshakoff, Reader.
(Four chapels attached).
84. Kenay.—St. Mary's; Rev. I. Bortnovsky; N. Thomin, Reader.
(Seven chapels attached).
85. Bielkovsk.—Resurrection; Rev. A. Kedrovsky; L. Lestenkoff, Reader.
(Seven chapels attached).
86. Kodiak.—Resurrection; Rev. N. Kashevaroff; P. Shadura, Deacon; Miss L. Alexandroff, Teacher.
(Seven chapels attached).
87. Afognak.—St. Mary's; Rev. A. Petelin; T. Sherotin, Reader.
(Eight chapels attached).
88. Unalaska.—Ascension; Rev. Alex. Kedrovsky; Rev. N. Rysseff; L. Sivzoff, Reader; P. Chubaroff, Teacher
(Eight chapels attached).

89. St. George's Island.—St. George; Rev. P. Kashevaroff; Merkurieff, Reader.

90. St. Paul.—St. Paul; Rev. I. Orloff; Kochergin, Reader. One chapel.

91. St. Michael.—St. Mary's; Rev. P. Orloff; P. Matrosoff, Reader. One Chapel.

92. Ikohmut.—Holy Cross; Rev. Hieromonk Amphylochius; N. Belkoff, Reader.

(Three chapels attached).

93. Pavlovskoe.—St. Sergius; Rev. N. Amnan; M. Berezkin, Reader.

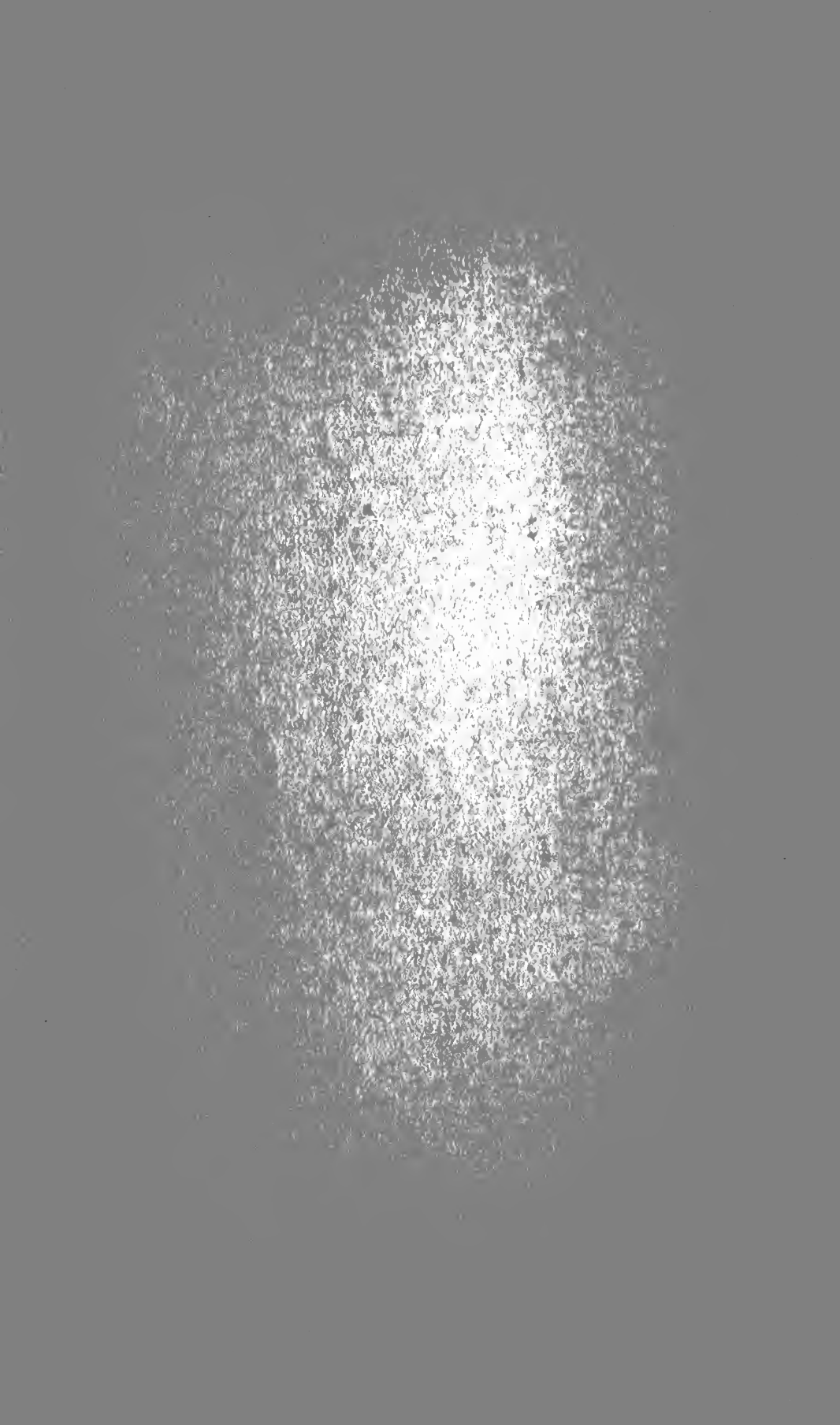
(Two chapels attached).

94. Nushahak.—SS. Peter and Paul; Rev. W. Kashevaroff; J. Kozloff, Reader.

(Twenty-one chapels attached).

Total in Alaska: 17 churches and 69 chapels.

Church-schools in Alaska, 42. Pupils, 790. Orphanages, 5. Orphans, 79. Communicants, 10,376; viz.: Russians, 64; Slavonians, 501; Halfbreeds, 2,166; Indians, 2,026; Aleuts, 1,906; Eskimos, 3,618; others 95.





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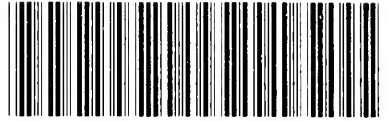
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